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KEY TO ABBREVIATIONS

AACC : All Africa Conference of Churches
CCIA : Commission of the Churches on
International Affairs
CCPD : Commission on the Churches'
Participation in Development
CEC : Conference of European Churches
CICARWS : Commission on Inter-Church Aid,
Refugee and World Service
CMC : Christian Medical Commission
CWME : Commission on World Mission and
Evangelism
EEC : European Economic Community
ELTSA : End Loans to Southern Africa
FSPC : Federation of Swiss Protestant
Churches
GDR : German Democratic Republic
ICYE : International Christian Youth
Exchange
LWF : Lutheran World Federation
OAS : Organization of American States
SODEPAX : Committee on Society, Development
and Peace
WARC : World Alliance of Reformed Churches
WCC : World Council of Churches
WSCF : World Student Christian Federation
YMCA : Young Men's Christian Association
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WCC CENTRAL COMMITTEE
USHERS IN THE NEW YEAR

Kingston, Jamaica (EPS) - "Through the darkness guiding surely, Lord make us one; where the path lies hid obscurely, Lord make us one". With this prayer printed on the service bulletin as an opening thought, members of the Central Committee of the World Council of Churches participated with local Christians in a Watch Night service on 31 December, to usher in the New Year, in the University Chapel, Kingston, Jamaica. It was also the eve of their meeting (1-11 January) on the campus of the University of the West Indies.

The Rev. Oliver Daley welcomed the visitors, drawn from all corners of the earth, as he said, pointing out that Jamaican people themselves came originally from different races and cultures and grew into an integrated society. Emphasising the conviction that all differences are overcome in Christ, he said he welcomed the visitors in the same spirit.

In his message to the congregation, the Rev. C. Sam Reid, president of the Jamaican Council of Churches, sounded a call to repentance and unity, challenging the churches and Christians everywhere to become bold messengers of "the eleventh hour" like John the Baptist. From all the terrible happenings in the world today it looked as though we were living in the end-times, but no one - not even Christ - knew when exactly the end was. So we are where John the Baptist was, announcing the good news in the eleventh hour.

But the prophetic ministry was a hard one, said Mr. Reid, for there was no way of ensuring that God would act according to prophetic expectations. The mills of God turn slowly, and people are impatient, complaining, as prophet Jeremiah found to his sorrow. But, the Church must sound the message as if every day was the last.

EPS

WCC GENERAL SECRETARY
REPORTS

Kingston, Jamaica (EPS) - The first thirty years of the World Council of Churches, its present financial crisis, its involvement in areas of conflict, and its relationship with the member churches were the main points dealt with in the report of Dr. Philip A. Potter, General Secretary of the World Council of Churches (WCC) in his opening statement to the organisation's Central Committee meeting which opened here on 1 January 1979.

Stating that this Central Committee is the first major meeting of the World Council in the Caribbean, Dr. Potter, himself from Dominica, recalled that Jamaica "has been the cradle of the ecumenical movement in the Caribbean", and is also representative of the Third World.

The thirtieth anniversary of the Council should, said Dr. Potter be a time of celebration but he believed that the mood of this Central Committee to be sober and even anxious. He noted the rapid growth of the Council since 1948, but drew attention to the fact that this had placed strains on relationships between the member churches and the Council.

(more)

Even more important, however, in Dr. Potter's view was the change which indicated that the ecumenical movement which was once a concern of an enlightened and dedicated elite is now of interest and concern to larger segments of the churches. Dr. Potter drew attention to how the work of Council has tended to promote groups which, having caught the ecumenical vision, have become frustrated with the fact that the unity of the churches has not progressed much faster. Dr. Potter continued: "They are certainly right in bemoaning the failure of the churches to act courageously on the insights they have received from the ecumenical movement". And, "the challenges which the Council poses to the churches on the major tasks of unity, renewal, common witness and service are left largely unheeded by the churches themselves".

Dr. Potter believed that the World Council is now at a crossroad in relations with the member churches, especially in connection with its attitude and statements on public issues.

This problem is illustrated, said Dr. Potter, in the Programme to Combat Racism (PCR). He recalled the manner in which the programme and the Special Fund was set up in 1969 to make grants "to organisations of oppressed racial groups or organisations supporting victims of racial injustice whose purposes are not inconsonant with the general purposes of the World Council ..." to be used in their struggle for economic, social and political justice. He then used this as an illustration that this policy departed from established World Council practice as it called on the churches not only to speak but to act. However, he continued it should be recognized that for years the Urban Industrial Mission had been enabling people to organize themselves for their economic and social rights, actions which had brought Christians into conflict with the state in, for example, Korea and the Philippines.

Dr. Potter then listed some of the reasons why the PCR has caused so much "fury" in some areas. He stated that the Fund called for the churches and Christian groups to commit themselves in a tangible way to the actual struggle against racism; that the Fund is a symbol of political commitment to change the structures of the racist society which is based on political and economic oppression and thirdly, the manner in which the Fund has been administered. Here Dr. Potter clarified the process of how requests are processed through the PCR Commission but decisions are made by the WCC Executive Committee. The grants are then announced through the public media with brief descriptions. But, he said, "the experience of the last grant to the Patriotic Front of Zimbabwe has shown that it cannot be assumed that the religious and secular media will provide the necessary background to the grants or that even church leaders will be sufficiently informed about it." "An information and communication gap exists", he concluded.

Continuing his list the General Secretary went on: "the Fund supports movements in Southern Africa which are engaged in armed struggle with military and security forces of the racist regimes in the course of which innocent people, including missionaries, are killed." This has shown that in some places in the world it is easier "to tolerate institutions and practices of the racist regimes ... than to understand the violent struggle of the oppressed".

Lastly, Dr. Potter said that the WCC had been accused because, it was said "by its actions the Council has risked taking sides in a difficult situation". This has resulted, said the WCC General Secretary, in suspensions of membership, and fierce attacks in the public media. But, he pointed out, the attacks have been mainly in Western countries which are most heavily involved in maintaining the racist regimes in Southern Africa, and have resulted at the same time in increased giving to the Special Fund.

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As a result of this experience Dr. Potter proposed that in 1979 a process of consultation should be set up "on how the churches might be involved in combating racism in the 1980's" and, secondly, that the Council should take seriously "the call to work out some convictions and positions on political ethics". This, he said, is provided for in the report due to be presented to the Central Committee on the search for "A Just, Participatory and Sustainable Society". This exercise, the general secretary concluded "would enable the Council and the member churches to arrive at some common understanding on the grounds of our commitment to work for a just society, and the possibilities and limits of corporate action".

On the WCC's present financial crisis, Dr. Potter recalled that since the Nairobi Assembly in 1975 "a large number of churches have increased their giving to the various budgets of the Council by 30 to 50 per cent. And yet, through the devaluation of most currencies in relation to the Swiss Franc, these increases have been lost". He continued: "in recent years, we have had to face the ugly spectacle that many persons in our major contributing churches are clamouring for the reduction or withdrawal of support of the Council, and even of membership, if they disagree strongly with particular actions of the Council."

All this, said Dr. Potter brings into question the "commitment of the churches to each other in the ecumenical movement". In joining the ecumenical movement, he said, "we are committing ourselves to this life of coinherence in and with the Godhead and in and with each other, as we substitute ourselves one for another, 'bearing one another's burdens'." These burdens are becoming too heavy for either the Council or the member churches, and there is a temptation to retreat "into bearing our own load in sullen separation". But, said Dr. Potter, "Going it alone is a denial of the way of coinherence, of the interchange of the life of the Triune God".

How then, he continued, are we to stay together. The World Council, he believed, had created "a state of crisis" for the faith and life of the churches. The Council has sought to open up the parochial conscience of the church to a world-wide perspective but "it cannot be said that the churches have been as progressively engaged in sharing this burden," said Dr. Potter.

Ways will have to be found to enable this process to go on but, Dr. Potter believed, the Council will have to be far more sensitive "to the plurality of confessions and the distinctive character of each of the member churches". This, he said, will need "patience with each other" bearing one another's burden in faith and hope, in suffering and in joy.

EPS

SCOTT REVIEWS PCR, STAFF
POLICY IN OPENING REPORT

Kingston, Jamaica (EPS) - Archbishop Edward Scott, Anglican Primate of Canada, opened the World Council of Churches' Central Committee sessions here this morning with a review of events affecting the churches in the past 18 months and came immediately to the Council's anti-racism programme and its staff policy themes which have generated debate, both public and in member churches, in the last six months.

As moderator of the WCC's top policy-making body, the Anglican Primate, warned delegates from 293 member churches in more than 100 countries, that future directions of the work of the ecumenical organization must be in "relation to the life and needs of the world and of the member churches" and the adverse effect which the currency exchange situation has had on the Council's finances.

These two issues cannot be avoided, he said. They should be faced "frankly and honestly as a community of persons united by a common loyalty to Jesus Christ, which recognizes that the understanding of Jesus Christ which each of us brings has been to some degree shaped and influenced by the particular contexts in which we have lived and moved and had our being".

He acknowledged the difference in the cultural backgrounds and experiences of the member churches and that "it is never an easy process" to respond to new situations and new experiences and integrate these "into our identity". They are not easy to respond to because such new situations and experiences may be "radically different from our own past experiences".

Recalling his experiences since becoming moderator of the Central Committee (at the WCC's 5th Assembly in Nairobi in 1975), the Archbishop said they have helped him to understand "the deep tensions which exist within and between persons, groups and churches in our world".

"If however we can acknowledge the identity of each person, group, or church, including the sinfulness in all persons and so in all groups, and accept the tension of the process of sharing and testing and seeking to integrate new insights, then I am convinced we have created a context where deeper insights into 'the truth' can be gained and shared by all - which means more change in our 'identity', a continual growing in knowledge and understanding". Archbishop Scott suggested that this level of relationship does not fully exist either within or between the communions "or within and between us as persons as we meet in this committee".

"For this to become fully possible," he urged, "we would have to come to the point where we all fully kept the new commandment Our Lord gave us - 'That we love one another as He has loved us'. To the degree that this love is expressed, he said, "the process of growth can be creative".

Relating his theme to the recent WCC grant of \$ 85,000 for the Patriotic Front of Zimbabwe, the Anglican Primate recalled that he was asked at a meeting whether he had thought of resigning as head of the Anglican Church in Canada in the light of his position as Moderator of the Central Committee and the tensions that some of the WCC's actions have caused in the Anglican Church of Canada. He said his answer was that "my loyalty to the WCC and to the Anglican Church of Canada both stand in the light of my prior loyalty to God as I have come to know Him in Jesus Christ". If his loyalty to the WCC and his church can be shown to cut across this primary loyalty to God, then he would resign one or both of these offices, he declared.

Archbishop Scott said he believed that withdrawal from the "hard, demanding participation in ecumenical dialogue", which is "an ever present temptation for all of us", is a withdrawal from creative opportunity. However, he underlined his belief that "suspension or questioning of membership in the WCC is not necessarily in itself a withdrawal from ecumenical dialogue".

Referring to the Patriotic Front grant, the Archbishop acknowledged that this has generated much publicity, especially in the Western world and said that much of it "has been inaccurate and misleading". He said that the staff of the WCC has been wrongly represented as being responsible for the decisions which had really been made by the organization's officers and its executive committee.

While these decisions have been controversial, they were responsible decisions "in keeping with the criteria set by the Central Committee" which were reaffirmed by the Nairobi Assembly, he stressed.

The grant and its repercussions in some quarters pointed up a very great need for the WCC to provide church leaders on national, regional and local levels with much more factual information when controversial actions are taken, particularly when they relate to highly emotional and critical world issues like racism and violence. This, he said, will enable them to respond to "inadequate and often inaccurate information which comes through the secular press, particularly from areas where there is strict censorship".

He noted that when churches have had information at hand and were prepared to work at the issues, valuable educational work was accomplished. He mentioned particularly the Methodist Church in England, United Presbyterian Church in the USA, and the United Church of Canada as having been prepared to undertake in depth educational work with members and congregations. Archbishop Scott also observed that in the midst of the controversy of the last six months "more thought (was) given to issues of racism and violence by churches and church members than in any other six months for many years past".

The issue of the grant has demonstrated the great need for more open dialogue with member churches many of whom face "particular contextual pressures when controversial actions are contemplated or taken". He stressed this is an area where there is a great need to respect minority opinions.

One frequently asked question is whether the WCC can guarantee that funds given to liberation movements are in fact used for humanitarian purposes and would not release funds for arms. The Archbishop answered this by posing a parallel questions, whether "those who favour and support breaking of economic sanctions and making loans to and investments in Southern Africa guarantee that none of this money is used for, or releases money for military purposes used to perpetuate apartheid - institutionalised racism?" He also pointed to the danger of the link between economic privilege and racism.

The Archbishop deplored that much inaccurate publicity had occurred in some parts of the world in connection with a rule adopted in 1974 which limits staff employment to nine years. He said this rule was designed to enable people of competence to come from churches to the WCC staff, "share their gifts and grow in the ecumenical context, and then to return to enrich the life of the church by serving in other capacities". The initial period of implementing this new rule has created some difficulties, he said. The current session of the Central Committee has the ultimate authority in the implementation of the rule.

The Moderator also referred to discussions concerning the possible relocation of the WCC and noted that the Executive Committee had given this very careful study but "has become convinced that the expense of relocation would in fact outweigh any of the financial savings which might be made". He added that the situation would "be kept under constant review".

EPS

PATRIARCH PIMEN WRITES TO THE
WCC CENTRAL COMMITTEE

Kingston, Jamaica (EPS) - His Holiness Patriarch Pimen of Moscow and the Holy Synod of the Russian Orthodox Church has suggested that the Orthodox presence in the World Council still seems insufficient. In a message to the Moderator, General Secretary and Members of the Central Committee of the WCC, he said that the sought-for unity and organic advance of Christianity is possible only with the permanent, wide and authoritative Orthodox witness.

To this end it has been suggested that the statutes of the WCC should secure more representation of the local Orthodox Churches in all the organs and staff of the World Council. Also that proper reflection of Orthodox positions be ensured by the involvement of Orthodox representatives as speakers, advisors experts, whenever doctrinal problems and questions of church order are discussed at the WCC or when final documents on such problems are worked out.

The voting system used in the WCC when doctrinal problems are being decided upon wants improvement, the message continued. Also it is considered important that the WCC pay more attention to informing its non-Orthodox member churches on the foundations of faith and order of the Orthodox church. This purpose, the message said, could be served by appropriate seminars, publications and dissemination of works on history, theology, liturgies and other sides of the life of Orthodoxy.

The Russian Patriarch has also expressed wholehearted support for the WCC programme on militarism and disarmament, for the Programme to Combat Racism and for work on a New International Economic Order.

"We are looking forward to the World Conference of 1979 on Faith, Science and Future," the message said, "which is to discuss what faith may imply in the world where science and technology are transforming forces. We appreciate the efforts of the World Council for co-operation with peoples of other religions and ideologies in building up a peaceful and just life for the whole of mankind."

EPS

WCC WORK AND STRUCTURE REVIEWED
IN LIGHT OF FINANCIAL DIFFICULTIES

Kingston, Jamaica (EPS) - "The present confusion and blurred image of the World Council of Churches is mainly because of the proliferation of programmes over the past few years" said Dr. Cynthia Wedel in a press conference following the presentation of a report to the Council's Central Committee reviewing the work and structure of the organization. Dr. Wedel is the moderator of the Review Committee which had prepared the report.

From the report three areas of concern emerge: the relationship with member churches, the growing relationships with regional bodies and council's of churches, and the present financial difficulties.

The Review Committee report, which will now be discussed in various committees throughout the eleven days of the conference, had asked the WCC's General Secretary, Dr. Philip Potter, to initiate a review throughout the staff in order to eliminate wastage and overlap of activities. This process, it is hoped, will make the diversity of programmes more easily understandable to the member churches and secondly, save money.

This review process will mean that it is essential to begin setting priorities. This was not a part of the Review Committee work, but in their comments on the report the WCC's Executive Committee express the hope that it might be possible to suggest or even agree upon and implement, some realignment of programmes during the present meeting.

The Rev. Dr. Robert Marshall, moderator of the WCC's Finance Committee, in presenting the first finance report, emphasised that although the council has financial difficulties at the moment these were not due to any decrease in giving from member churches. Indeed, church contributions had gone up consistently since the WCC's 1975 Nairobi Assembly.

The present difficulties are due to the upward valuation of the Swiss Franc - the main currency for WCC expenses from its headquarters in Geneva - against its main income currencies the US dollar and the German Mark.

The Central Committee are being asked to endorse the Executive Committee decision to plan the WCC's finances over a three year period with deficit financing - in order to avoid drastic cuts immediately.

The three year plan as outlined by the WCC's Finance Committee envisages a Sw.Frs. 4,5 million deficit in the Sw.Fr. 29,5 million expense budget, a cut of Sw.Frs. 3 million to Sw.Frs. 26,5 million in 1980 and a further cut of Sw.Frs. 3 million in 1981 to bring the expenses budget down to Sw.Frs. 23,5 million.

Action on the review committee proposals in the light of the financial report are expected during the last two or three days of the meeting.

JAMAICAN PRIME MINISTER APPEALS
FOR JUST AND VIABLE SOCIETY

Kingston, Jamaica (EPS) - Jamaica's Prime Minister Michael Manley challenged the members of the World Council of Churches to bend their efforts "increasingly to educate all those citizens who come within earshot to understand the meaning of interdependence and the creative opportunities which it provides for the exploration of new economic and social vistas by mankind".

Mr. Manley was addressing the Central Committee of the WCC (2 January) on the search for a New International Economic Order to bring about a just, participatory and sustainable society.

His address elicited responses from Dr. Aaron Tolen of the Cameroun and Dr. Gerhard Grohs of the Evangelical Church in the Federal Republic of Germany. These were followed by a question and answer period.

The supreme political task of our time, he said, was the attempt to create a more just and more participatory world society.

Mr. Manley said "those societies which are defining social justice most widely, and which are using their scarce resources with a firm eye upon justice thus defined, are proving to be the most stable and successful.

"In short, dictatorship can no longer hope to be judged by its work alone; can no longer assume that kindly paternalism confers acceptability. Indeed modern history is replete with examples of autocratic or dictatorial systems under siege precisely because modernisation, schools and hospitals are proving to be no substitute for the participation of the people in the workings of the system that orders their lives," Mr. Manley added.

Exploring the history of interdependence from the family through the tribe to the present international status Mr. Manley spoke of the efforts Jamaica, as a developing country was making to reconcile the conflicts.

The New International Economic Order represented a set of proposals, founded in a recognition of global interdependence and frankly seeking to provide greater opportunities for the weak and the poor while inviting the rich and the strong to design and institute self restraints on the use of their power and wealth in the interest of the viability of mankind as a whole, as a single group," the Prime Minister said.

Mr. Manley said there was a need for a "quantum leap in political perception which lifts us all from the present frustration to the threshold of new and exciting possibilities which are there to be seized.

"The day that we begin to release the sleeping giant of Third World economic potential, is the day that man will enter a new phase of unprecedented and far more equitable economic expansion," Mr. Manley said.

At the same time he called for a greater say on the part of the developing countries in international economic institutions such as the International Monetary Fund and the World Bank.

"It is not lost to the discerning eye that the same myopic narrow and selfish view of economic self-interest has led to the survival of the monstrous aberrations which persist in Southern Africa.

"To all those who have understandable scruples about the armed struggle I say only: See that those who control the levers of economic power use their power to bring about justice peacefully and there will not be the need for the firing of one shot," Mr. Manley said to great applause.

REPORT ON JPSS PROGRAMME
MADE TO CENTRAL COMMITTEE

Kingston, Jamaica (EPS) - The 18-month-old advisory committee on "The Search for a Just, Participatory and Sustainable Society" made its first report to the Central Committee of the World Council of Churches on 3 January.

The report was given by one of the WCC's five presidents, Prof. Jose Miguez-Bonino of Argentina, who moderates the committee.

Dr. Bonino's report traced the history of the debate in the struggle for a better society to the 1937 Oxford conference on Community, Church and State, which emphasized economic planning and justice in the "free society". The 1948 Amsterdam meeting added the concept of a "responsible society". The development debate since the 1966 Geneva conference and the increasing relationship of the WCC to struggles for liberation and human rights placed major emphasis on justice in society.

The present attempt, he said, is to identify the concerns and specific issues that must be faced today in the shaping of a just society "and to look at them in the light of the biblical witness to God's Kingdom".

The report identified justice as "the first characteristic of the new society for which Christians together with people of other beliefs and convictions are struggling". It is at the centre of the aspirations of people in their struggles all over the world. Participation "constitutes a necessary condition for the full realisation of justice". The concerns for justice and participation are highlighted "in the problems of the sustainability of the whole earth and of personal life."

The concept of sustainability is new in the ecumenical discussion. It is connected, according to the report, with the discussion on the limits of growth, with the growing awareness of destructive potential, of the irresponsible expansion of cost both for the poor and for exploited nature.

The report stresses the importance of the basic solidarity with people of different beliefs and convictions in the common struggle. Christians have to ask themselves self-critically whether "they have not taken for granted too easily that there is universal validity in all cultures of the model of a secular state and society and even encouraged an apparent identification of Christian values with a secularised, pluralistic type of society," the report states.

The report discusses such subjects, in addition, as the reality of power, structures of participation, modes of action, and delineates interaction between global and national issues and urges that the new international economic order will not simply come by government decisions, but that people themselves have to demand it of their government. For the developing countries this implies that development policies "need not be oriented only towards but elaborated together with the poor". In the developed countries "it means changes in the production structure and employment policies which will only be possible through a certain socialization of decisions that have so far been taken autonomously on the basis of the interests of the private sector".

In a chapter on science and technology the report points out that in its modern form, technology is the application of scientific method to "perceived social needs". It warns that technology has been used to exploit resources

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as though they were limitless and leaving behind a residue of social ills. "The most blatant example of this misdirection of technology is the concentration of increasing resources on military research and development."

In a chapter on the role of the WCC, the report states it is one of bringing together the diversified elements into a common framework to achieve a comprehensive assessment. In addition it is hoped to discover the inter-linkages between social, economic, political, cultural and scientific-technological factors. The WCC should also address itself to new problems and challenges posed by the interrelatedness of local contexts.

Together with other partners in the ecumenical movement, the WCC should help the churches to raise the consciousness of individual Christians and Christian communities throughout the world to the global issues involved in the search for a just, participatory and sustainable society.

The WCC should also strengthen the "inseparable relationship between spirituality and action," by worship, bible study and training programmes for new ecumenical leadership.

Programme priorities for the WCC suggested in the report include a study and reflection programme which focuses on political ethics, i.e. an examination of structures of power, participation and political organisation on local, national and international levels. A further focus should be brought to bear on the social and ethical implications of technological and scientific developments, such as issues of food, use and waste of limited resources, energy, environmental quality, and styles of technological development.

The priority of programmes of support and promotion should be to encourage efforts of people's participation and people's movements in various parts of the world engaged in the struggle for a just society in local and national contexts. This would include fostering action/reflection processes in specific situations on crucial issues such as land rights, employment, health care, migrant labour, and dialogue in community. Also, world-wide solidarity and the development of networks of cooperation should be achieved by strengthening international linkage between local efforts of people's participation.

The educational programme priority should be on helping churches to raise the level of awareness in local communities for the world-wide dimension and the interrelatedness of issues concerning the search for a just, participatory and sustainable society. Special attention should be paid to curricula of theological education and the training of priests and church workers and liturgies which keep spirituality and action together.

These priorities for WCC programmes were suggested for the period from now until, the next WCC Assembly, to be held in Vancouver, B.C., Canada, in 1983.

The report acknowledged the need for a popular statement to explain the JPSS programme emphasis for wide circulation and urged continuing contacts with regional ecumenical bodies, confessional bodies, other Christian and secular world organisations, to explore possibilities of coordinating programmes.

THE WORLD MEETS
IN JAMAICA

Kingston, Jamaica (EPS) - Church representatives from across the globe - from the Netherlands, the Pacific, Russia, Burma, Cuba and other lands met in the historic University of the West Indies chapel for the opening worship of the World Council of Churches Central Committee, on New Year's Day, 1979.

In his introduction Bishop de Souza, Anglican Bishop of Montego Bay, Jamaica, said the people of the Caribbean had a peculiar history, a peculiar type of slavery and they have moved through various stages of evolution and economic domination. It was significant, he said, that the World Council of Churches should visit the region at this time when the people of the Caribbean and of Jamaica are struggling for freedom - cultural, economic, social and political - which would facilitate the archipelago of nations seeking integration and identity among the peoples of the world.

The worship service was followed by the official opening of the conference. This took place in the Assembly Hall of the University. In his greetings Jamaica Council of Churches President Sam Reid extended a welcome "to the sun" and told the representatives that they had indeed come to a centre of ecumenism where for "nearly half a millenium the Christian church has witnessed". He said that Jamaica is also a centre of social and economic struggle "a micro-cosm of the problems of the world.

General Secretary of the WCC, Dr. Philip Potter observed during the official opening that it was a historic occasion because after many years a delegation from Burma has been allowed to attend. And Professor Kyaw-Thau, leader of the delegation from Burma expressed thanksgiving to God that this had taken place.

EPS

CARIBBEAN CHURCHES EXPLAIN THEIR
WORK TO WCC CENTRAL COMMITTEE

Kingston, Jamaica (EPS) - CADEC Director Rev. Robert Cuthbert has said that the development agency of the Caribbean Conference of Churches, CADEC has become in a relatively short period, one of the major social development agencies of the region.

Mr. Cuthbert was speaking at a presentation on "Common Approach to Witness in the Caribbean" at the 134 member Central Committee meeting of the World Council of Churches at the University of the West Indies, Kingston.

The work of CADEC, he said, was divided into three main clusters: Education for Development, Communications, and Project Development.

Mr. Cuthbert said that CADEC's function is more that of a facilitator, in that it tries to establish the conditions for change and finds the animator, who works directly for change in the local community.

"Whenever its feasible, we believe the goal of structural social change is better served by promoting new concepts and new leadership within existing community patterns, than by engineering a power struggle between two separate leadership groups", he said.

Three other speakers, Methodist Minister Rev. Claude Cadogan, Roman Catholic Archbishop Samuel Carter of Jamaica and Mrs Dorinda Sampath of Trinidad spoke briefly after Mr. Cuthbert.

EPS

INDONESIAN, ETHIOPIAN
CHURCHES JOIN WCC

Kingston, Jamaica (EPS) - The Central Committee of the World Council of Churches has accepted into membership the Evangelical Church Mekane Yesu of Ethiopia and the Evangelical Christian Church in Halmahera, Indonesia. This brings WCC membership to 295 churches.

The formation of the Mekane Yesu Church began in 1958 with the bringing together of most of the Lutheran congregations in Ethiopia. These were joined later by the Bethel Evangelical Church of Presbyterian tradition.

The church has seven regional synods and a membership of more than 400,000. It maintains a theological seminary in Addis Ababa, a college at Debre Zeit, and various hospitals and health centres.

The Evangelical Christian Church in Halmahera is in the North Moluccas of Indonesia. It became a self-governing church of Presbyterian tradition in 1949. It has now over 97,000 members. Since 1974 it has operated its own Theological College at Ternate.

EPS

WCC ELECTS NEW
PRESIDENT

Kingston, Jamaica (EPS) - His Holiness Ilia, Patriarch of the Georgian Orthodox Church, in the Soviet Union, has been elected by the Central Committee of the World Council of Churches to fill the vacancy in the Council's Presidential ranks left by the death of H.E. Metropolitan Nikodim. The WCC has six presidents.

Patriarch Ilia, who is a Georgian in his mid-40s, studied Theology at the Theological Academy of Moscow, and has been responsible for special studies on the monasticism of Mount Athos in Greece.

After Theology school, he was made Director of the Theological Seminary of the Georgian Orthodox Church, then later became Bishop of Sukhumi. He was elected Catholicos-Patriarch of the Church of Georgia at the end of 1977, one of the youngest prelates to be elected to that high office.

The Church of Georgia, of which he is head, is one of the oldest in Christendom, having been founded in the early first century when, through the missionary activities of the female Saint Nino, the then King of Georgia was converted to Christianity. The Georgian Church played a special role in the development of monasticism, and the heyday of its history was in the 12th and 13th centuries under the dynamic King David and Queen Thamar.

Patriarch Ilia has participated in the Ecumenical Movement since 1968, and is very familiar with the work of the WCC. From 1968 to 1975 he was a member of the working group on Church and Society.

COMMUNICATIONS STRATEGY
REVIEW WELCOMED BY C.C.

Kingston, Jamaica (EPS) - The Central Committee has "welcomed" the process of reviewing "the way in which the WCC communicates its mandated activities to its constituency and to the secular world, especially through the mass media".

The comprehensive review, which has already been initiated by the Committee on Communication should "lead to a clear strategy of communication for the WCC" while at the same time it should "settle the operational problems resulting from its implementation", the Central Committee said.

The report, which was accepted by the Central Committee, noted the need to increase and facilitate communications with the member churches. The future communication strategy should concentrate on reaching and using the existing facilities of the various churches. Special attention should be paid to churches with only limited facilities at their disposal and which do not use the main working language of the WCC.

The Committee urged that criteria should be provided for deciding whether to maintain a multi-media approach and the relative amount of resources to be deployed among the various media.

Because there is an unavoidable time lag between communicating through public media and direct communication with the churches, strong relationships should be cultivated with the media. The churches were urged to "test their reaction to information received through the media against communications received directly from WCC offices".

The Committee endorsed the recommendation that an "expert-consultant" should be employed to review the WCC's publications programme.

As one way of meeting better communication with member churches, the WCC might furnish "raw" rather than finished materials to the churches, it was suggested. The Committee also acknowledged that because of the use of so many languages within the WCC's constituency, problems are posed "to which simple answers cannot be found". Criteria should be developed as to which languages should be used in specific cases and whether translations should be undertaken at WCC headquarters or by member churches themselves.

Because of the importance of the work of the Communication Department, further budget cuts in the department's operations were discouraged in the report.

A "reshaping of the present Department of Communication" may result from the review. The Central Committee authorized the Executive Committee "to take early steps towards reshaping and strengthening the communications strategy". This will have implications for the 1980 budget, the report concluded.

WCC PLANS WORLD YOUTH
CONFERENCE FOR 1981

Kingston, Jamaica (EPS) - The World Council of Churches' Central Committee have agreed to hold a major World Youth Conference in 1981. Staff were authorised to seek the necessary funds, for the event but the Central Committee also committed itself to assist in obtaining such finances.

It is estimated that US \$ 650,000 will be needed in special funding to implement the plans which recognise the constraints imposed by the financial situation confronting the churches and the WCC.

The Central Committee felt that there is a deep need to expose a new generation of young people to the ecumenical vision and that it is essential that the WCC show bold and challenging endeavours to the youth within the WCC, the member churches and their local churches.

EPS

WCC GEARS PROGRAMMES TOWARDS
1983 ASSEMBLY IN VANCOUVER

Kingston, Jamaica (EPS) - No new programmes will be initiated by the World Council of Churches between now and the Sixth Assembly, which convenes in Vancouver, B.C. in 1983, the Central Committee have decided. Present programmes are to be brought to a "fruitful conclusion as far as possible in 1981," when all efforts of the organization will be concentrated on preparations for the next assembly.

The measure was adopted as part of the Review Committee's report brought to the floor by Dr. Cynthia Wedel, who presided over that committee's deliberations. Dr. Wedel is a president of the WCC.

The report explained that this measure will release staff, financial and programme resources for assembly preparations. Permanent functions and continuing services and operations of a supportive and consultative kind are not affected by these directives.

The Central Committee also ruled that commissions and working groups should meet only twice between 1979-81 and they should not meet in 1982 in view of the need for Assembly preparations.

At the same time, the Central Committee urged that a policy be developed to enable staff and ecumenical teams to visit as many member churches as possible in the period between now and 1983. This should include a common agenda for consultations with member churches.

Regional meetings are to be planned, with at least one in each region, to be attended by delegates to the 1983 assembly, members of the Central Committee and of commissions and working groups from a given region, and church leaders and representatives of regional ecumenical bodies.

In other actions the Central Committee decided that specific priorities must be developed for the executive committee meeting in September this year which will take into account the need to reduce the total expense budget in 1980 and 1981 by about three million Swiss francs in each year.

EPS

ENERGY FOR MY NEIGHBOUR
WCC APPROVAL FOR PROGRAMME

Kingston, Jamaica (EPS) - The Central Committee of the World Council of Churches has agreed that the Energy for my Neighbour programme be continued for a further experimental period of two years.

A report on the one year-old programme indicated a great deal of success on the educational side but less response on the operational side, even though information on the programme was widely distributed and circulated. The programme is designed to raise the awareness of people in developed and developing countries about energy issues facing humanity, including the questions of rational and frugal use, stewardship, appropriate energy technology, alternative sources of energy to be developed, national and international justice in energy use and related issues.

It will also be encouraging conservation of energy by individuals and institutions in the industrialised world and help channel resources so saved to projects for development and promotion of appropriate energy technology in the developing countries.

The programme will cooperate with churches in developing countries as they help generate energy appropriate for their countries.

EPS

HANDICAPPED TO FEATURE MORE
PROMINENTLY IN WCC WORK

Kingston, Jamaica (EPS) - The Central Committee of the World Council of Churches committed itself to making the world a better place for people with handicaps.

A report adopted at the recent Central Committee declared its commitment "to creating conditions of accessibility in all areas of life in the churches and in society at large and to struggle against barriers of prejudice and condescending pity, of indifference and neglect, which are built into architectural structures and the organisation of society."

On that basis the Central Committee is to encourage member churches of the WCC to make churches and church buildings accessible to persons with handicaps.

Noting the need for the WCC to hold its conferences in meeting places which provide access to disabled persons the Central Committee observed that the Mona campus of the University of the West Indies and the Massachusetts Institute of Technology, USA, where the July 1979 world conference on Faith, Science and the Future will be held facilitated needed accessibility for the disabled.

The Central Committee agreed with the suggestion that priority should be given to the involvement of disabled people in the life of the WCC and its several committees.

EPS

WORLD PROBLEMS CONCERN
WCC CENTRAL COMMITTEE

Kingston, Jamaica (EPS) - The Pacific, Central America, Indochina and the Middle East are areas which should receive priority attention in the ongoing work of the CCIA according to guidelines approved by the WCC's Central Committee.

Three areas of the Pacific drew special attention. Firstly, the New Hebrides, where firm agreements have not yet been reached as to the date for independence and the manner in which the Condominium powers, France and the United Kingdom intend to transfer power.

The two other areas of special attention are the two French territories of New Caledonia and French Polynesia.

Concern was also expressed about the continued French nuclear testing in French Polynesia and the construction of major nuclear submarine bases by the USA in Micronesia which threatens to convert the region into another area of nuclear confrontation between the two super-powers.

On Central America attention is drawn to the fighting in Nicaragua and the deteriorating situation in El Salvador and Guatemala, where both the peoples of the nations concerned and other Central American nations are threatened.

Indochina is to be kept under constant review especially in the light of the escalation of the conflict between Vietnam and Cambodia and its implications for the area as a whole.

In their continuing interest on affairs in the Middle East the Central Committee noted that the unsolved conflicts in the Middle East pose serious threats to peace in the region and globally. Other aspects of the Middle East situation concern the lack of progress towards negotiations involving all parties; the extension of conflict and tension from the Israeli/Arab/Palestinian conflict to other areas such as Lebanon, Cyprus, Iran, Turkey and North and South Yemen.

Concern was also expressed on the social, political, religious and human rights trends in the area and the implications these trends may have on the life and witness of the churches in the area.

In all the areas of concern stress was placed on the importance of involving regional and national councils of churches in studies, statements, discussions and actions which the CCIA will carry out in following up the guidelines.

EPS

ACTION TO SAFEGUARD ECUMENICAL COMMUNION -
WCC SPEAKS ON "HOPE"

Kingston, Jamaica (EPS) - Concerted action to safeguard the "ecumenical communion" as the fellowship within which each person's and group's living hopes are shared by all was one of the conclusions reached by the Commission on Faith and Order in Bangalore last August and passed to the Central Committee of the World Council of Churches today.

"A common Account of Hope" detailing the conclusions was presented to the Committee in its session on Hope and Unity. It was backed up by a background report presented by Rev. S. Wesley Ariarajah.

"The debate in Bangalore proved to be difficult, sometimes agonising. It had to be. For voices of hope were heard from all corners of the earth, from all confessions and from all types of situations ... It was not always easy to respond or relate to the hope of others, whose experience we did not share".

And quoting from the document "A Common Account of Hope" Mr. Ariarajah said: "The problems have been formidable: confessional and cultural diversity, sharply divided political and social institutions, the threat to relevance in a rapidly changing world, the need to draw upon new voices which have been marginal to the discussion of theology so far.

"Yet the common attempt itself has become a source of hope. We have discovered afresh the force of the Gospel to inspire common witness; we have been drawn together; and new ways of communication have been established among those who hope".

While recognising that all their hoping was grounded in the True God the members of the Commission in Bangalore were quick to recognise the "various threats to this hope in the world. The hope we have in Him for ourselves and for the world is turned into a lie by exploitation and poverty, war and disease, assaults on Human dignity and community, meaninglessness and death. The giving of the account is also a commitment to stand together for the realisation of the God-given hope for this world", Mr. Ariarajah said.

In an atmosphere of prayer and thanksgiving the Plenary presentation on Hope and Unity featured voices of hope from Latin America -- "today we face the future with confidence in the land which is ours" --, South Africa -- "Still waiting for the miracle" -- and India -- "On both sides there is hope, but one man's hope is another man's despair".

But although recognising the threats to that common hope the plenary session expressed its belief that God had taken sides in the struggle and that evil was not inevitable.

In the discussion the speakers were concerned that the process of consensus posed serious challenges. They saw the need for concrete enactment of that consensus and have it translated and implanted deeply in the Churches.

Although problems were foreseen the speakers expressed the hope and the belief that a good start had been made and progress would continue.

RESOURCES TO CONTINUE WOMEN'S
PROGRAMME CALLED FOR

Kingston, Jamaica (EPS) - The issues which gave rise in the World Council of Churches to the formation of the sub-unit on Women, its original goals, issues that have emerged since its inception, and the character of the mandates given it by subsequent Assemblies in view of the strictures of tighter budgeting were all reviewed during the recent meeting of the WCC's Central Committee.

In a report adopted by the Central Committee it was said that the Women's Unit must be assured of resources to fulfill its vocation. That would mean resources of staff, staff travel, conferences, consultations and publications to achieve the goals of relevant theological reflection, advocacy for women, communication with women and enablement of women.

The sub-unit has indicated that these resources must be forthcoming if it is to fulfill its vocation of ensuring that there is a clear need for continuing personal contact of staff with the global network of interested persons. Such travel to improve the area of communications can be supplemented by ecumenical team visits and regional gatherings that might be funded, in part at least, by local groups.

The sub-unit feels that it is essential that programmes of leadership training (in the area of human relationships and particularly in the area of human rights) be continued, using instruments such as seminars, meetings and consultations. The notable programme of self-help for rural women, women and rural development, makes an important contribution to leadership training, the sub-unit said.

The sub-unit's future programme will include continuing co-operation and support in the joint endeavour with Faith and Order in the study of the Community of Women and Men in the Church in order to promote theological reflection and to prompt consideration of the whole area of human relationships. The general guidelines presented for the proposed international consultation by the Community of Women and Men in the Church study report have been welcomed by the Committee.

A Rural Women's Leadership Seminar is planned for Nairobi in April 1979, for the churches of East, Central and Southern Africa in cooperation with the All Africa Conference of Churches. A regional consultation with rural women leaders in Asia is planned for 1980.

A small consultation on Women and Human Rights - a project which will involve co-operation with several other WCC units and sub-units and also with agencies outside the church, planned for June 1979, promises to meet a fundamental responsibility of the sub-unit.

A Women's Leadership Conference for the Latin American region is tentatively planned for 1980.

EPS

CHURCH INVOLVEMENT IN WORLD -
NEW WALLS TO UNITY

Kingston, Jamaica (EPS) - The involvement of Christians in the world's problems and their identification with the aspirations of their peoples "are raising new walls which, though still rudimentary could become formidable", the Central Committee of the World Council of Churches was told during its recent meeting here.

In a presentation on "Hope and Unity" Fr. Jean Tillard in a paper entitled "Growing Together Into Unity" identified the "raising of new walls" as one of "two very different currents moving ever more strongly within ecumenism today".

The confessional frontiers were becoming more difficult to discern as the walls of mutual incomprehension tumbled down, he said.

"There is a desire that this process should continue. In the debates at Bangalore in August '78 it was the younger participants, in particular, who insisted on this with an evident seriousness and genuine churchmanship", Father Tillard said.

But turning to the other side of the coin, he saw the raising of new walls between the old bastions of Christianity and the former so-called "mission lands", between west and east, between Christians in the rich countries and Christians in the oppressed countries.

"The enthusiastic entry into the currents of the world under the banner of evangelical hope would seem to be dividing Christendom once more into new blocs which, while they may continue to love one another and to help one another, understand one another less and less", Fr. Tillard said.

He observed that while inside each bloc the different confessions discovered themselves "to be astonishingly close to each other, the differences between the blocs themselves have reached the point at which almost amount to conscious differences in the interpretation of the faith itself.

"The problem is no longer the problem of loving one another, but the problem of understanding the faith".

Fr. Tillard said that the document on Hope coming out of Bangalore had succeeded in bringing out the fruitful tension between doctrinal unity and union in radical involvement in human hopes. "But it has not settled the underlying question".

Predicting a busy future for the Faith and Order Commission of the World Council of Churches he said it had consistently shown itself sensitive to "contextual requirements".

It now had the twin job of leading the Churches towards an inter-confessional unity, which was still to be achieved, and also towards a unity which had to be maintained amid all the repercussions of cultural, social and political factors on the understanding of the faith.

The task was not an easy one, and was essentially theological, Fr. Tillard said.

WCC RENEWS SUPPORT FOR BOTH PCR
AND ITS SPECIAL FUND

Kingston, Jamaica (EPS) - The Central Committee of the World Council of Churches has welcomed the WCC General Secretary's proposal that a process of consultation should be set in motion to see how member churches may be involved in combating racism in the 80's. This proposal suggested that the representation in this consultation should include member churches, race relations' desks of member churches, national and regional councils, and of the racially oppressed.

The operation of the WCC's Special Fund of the Programme to Combat Racism "has so far been in accordance with the established and accepted criteria set by the Central Committee" said the report adopted by the Central Committee. The report said that discussion on the criticism which have surrounded the programme found unanimous agreement that well-financed propaganda agencies in the media, hostile to PCR and the WCC in general, were distorting the member churches' understanding of PCR's work. It was agreed that member churches should be helped to question the sources of information about PCR's activities and to examine press reports with critical judgement. It was also requested that the very diverse activities of PCR be given greater prominence, and although the adverse image of PCR needs to be changed "the purpose and thrust of PCR itself is still valid". It was believed that with member churches alerted to the areas of distortion and misinterpretation greater support for PCR will be forthcoming.

The Committee also recognised that some countries have special difficulties because of strong kinship, investment and other economic ties with Southern Africa, but also that genuine concerned criticism has been raised by some member churches in these same countries.

The Central Committee also asked that the PCR should renew its concentration on the issues of investments, trade and bank loans with South Africa. Concern was also expressed about plans for the mass movement of white migrants from South Africa to a number of countries in North and Latin America, Western Europe, Australia and New Zealand.

Other aspects of the PCR work endorsed by the Central Committee were the efforts to combat racism in children's and school text books as well as in Christian educational material; the work on racism in Asia, and the work on the issue of land rights especially in Australia and Brazil.

In connection with the financing of the Programme to Combat Racism the Central Committee endorsed the request that donors to the Special Fund should give 10 per cent more in order to cover the cost of the administration of the Special Fund. This request had been made by the PCR Commission in May and the Central Committee notes that it had already received a positive response.

EPS

In Zimbabwe it was stated that the draft constitution and the proposal for a "national unity" government have changed the "internal settlement" and strengthened the perpetuation of white minority power and privileges.

The intimidation and deception which were practised in the Namibian elections was also recognised, such as in the registration of voters; in the arrest of SWAPO leaders on the eve of the election, and in the virtual lack of secrecy which prevailed in many polling stations.

The statement, therefore, encourages member churches to pray for all the peoples of Southern Africa, "recognising that injustice prevailing in this area poses one of the gravest threats to world peace".

EPS

WCC APPROVES DEFICIT FINANCING FOR 3 YEARS

Kingston, Jamaica (EPS) - The World Council of Churches' Central Committee has endorsed a three-year deficit financing plan to overcome financial difficulties caused by rising exchange fluctuations.

The financial report, presented by Dr. Robert Marshall, moderator of the Finance Committee, which was adopted at the recent Central Committee meeting here, recommended that the expected SFr. 4,5 million deficit in the SFr. 29,5 million budget for 1979 be retrieved by a budget cut of SFr. 3 million in 1980. A further cut of SFr. 3 million in 1981 would bring the budget down to SFr. 23,5 million.

Beginning in 1980, the plan envisages an income level which is five per cent above the 1979 estimate. From 1981 onward a budget is to be recommended in which anticipated income will exceed expenditure to permit a sizeable repayment of accumulated deficits.

Part of the financial report was the recommendation that the WCC halt endeavours to relocate its headquarters from Geneva in view of the high cost of moving which would nullify any savings another location might offer. At the same time, the WCC suspended indefinitely plans to expand its buildings in Geneva. Both measures were approved.

Dr. Marshall emphasized that contributions to the WCC had not fallen off but had increased. Church support has risen consistently since the WCC's 1975 Nairobi Assembly. The financial difficulties have been caused by the steady climb of the Swiss Franc's value on the international money market.

EPS

SUPPORT FOR CHURCHES IN SOUTH AFRICA
GIVEN IN WCC CENTRAL COMMITTEE STATEMENT

Kingston, Jamaica (EPS) - In a public statement on Southern Africa addressed to the member churches of the World Council of Churches the WCC's Central Committee has expressed solidarity and fellowship with those Christians and churches in Southern Africa who "under very difficult circumstances", oppose apartheid and racism and the injustice which accompanies them and who provide aid to the victims. Linked to this the Committee appealed to Christians and Churches within the situations who either remain silent in the face of injustice or seek, in a misguided way, to provide theological justification for racism, "to open their eyes and hearts to those who hunger and thirst for justice".

Among the other recommendations, the Central Committee draws the attention of the churches to the increasing number of refugees in Southern Africa and commends the appeal by the Commission on Inter-Church Aid, Refugee and World Service (CICARWS) for US \$ 5 million in order to respond to the present Southern African situation through a "comprehensive, coordinated and flexible programme which will serve the needs of all people affected, displaced persons, refugees, victims of the war and oppression".

The recommendations also call upon member churches to support current international efforts for mandatory economic sanctions against South Africa; the implementation of the UN plan for Namibia and a negotiated settlement in Zimbabwe. In a recommendation to churches in Western countries the Central Committee asks that they "examine critically and expose" their nations' "economic and military involvement in Southern Africa", and call for disinvestment and cessation of bank loans because of increasing economic activities of western nations in Southern Africa and of sanction breaking.

The Central Committee also reiterated its support for the struggles for self-determination and liberation in the area and endorsed the humanitarian aid given through the Special Fund of the Programme to Combat Racism to the liberation movements.

At the same time the Commission of the Churches on International Affairs (CCIA) and the Programme to Combat Racism (PCR) were asked to provide member churches with regular background information and critical assessment on new developments in the area.

The statement also commends to the churches a background paper circulated to Central Committee members which restates some major theological convictions, concern for mission and ethical issues underlying the special attention given to Southern Africa, and provides information on the WCC's and member churches' involvement in the area. The statement calls the attention of the churches to the facts about recent developments which have worsened the already tragic situation in Southern Africa. Among these are that the change of leadership in South Africa has coincided with a further hardening of its internal policies, and the proposed draft bill on education which would seek to silence students, teachers, and parents, while ignoring such basic issues as rigid segregation in education and the disparity in educational spending among blacks and whites.

(more)



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No.2/46th Year

15 January 1979

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THE NEXT EPS WILL APPEAR ON 1 FEBRUARY 1979

BRAZIL'S INDIAN POPULATION
THREATENED WITH EXTINCTION

Neuendettelsau, FRG, (EPS) - The head of Latin-American affairs of the Lutheran Church of Bavaria, in a report recently published describes the plight of some 200,000 Indians living in the plains of Brazil who, according to the experts are threatened with extinction. The Rev. Ulrich Fischer says in his report that journalists, anthropologists and church representatives have already talked of a "final solution".

He refers particularly to a direct criticism made by Dom Tomas Balduino, president of the Council for Indian Affairs of the Catholic Church, who believes that the projects of Brazilian minister of the interior, Rangel, are yet another product of the country's authoritarian regime, which is afraid of any public discussion on the matter. If one of Rangel's projects were to be adopted, the Indians would have less land than some individual landowners. The case is cited of the American Ludwig (600,000 hectares), the Volkswagen factory and the Italian company Liguigas. Added to that is the tragedy of the Indians who are being executed, expelled and displaced.

According to Mr Fischer's report, the governmental bodies, the department for the protection of Indians (FUNAI) and the Indian housing department (INCRA) are not carrying out their responsibilities. He gives the following example: the law had made provision for the demarcation of the lands reserved for the Indians to be completed by 1978. Up to now not even half the work has been done, so considerable areas of land "free from Indians" have been occupied by the Whites.

The World Council of Churches has been concerned about developments for some time. The Central Committee, which met in January, received a study made by the Programme to Combat Racism (PCR) on "Landrights and racially oppressed indigenous people" in Australia and Brazil. The Central Committee has requested the PCR to draw up a plan of action together with all the WCC member churches in these two countries.

EPS

LESOTHO ANGLICANS TAKE
ISSUE ON PCR CRITICISM

Lesotho (EPS) - Unequivocal support for the WCC's Programme to Combat Racism and the Special Fund of the PCR was expressed by the Lesotho Anglican Diocesan Synod on January 15.

The resolution, which made provision for gathering donations to the Special Fund, urged the Church of the Province of Southern Africa to reconsider its critical stand on the PCR.

Protests against the lack of support for PCR at a provincial level had been made a few days earlier by individual priests in Lesotho.

Fr. John Osmers and Fr. Michael Lapsley had written an open letter to the Anglican Archbishop of Cape Town, the Most Rev. Bill Burnett, asking the Church of the Province to make a "more tangible commitment to the struggle of the oppressed people of South Africa for a life of dignity and justice".

In many ways our church reflects collusion with apartheid, wrote the two priests; "The hour is late for the Church in Southern Africa".

EPS

FRG CHURCH APPEALS FOR
FINANCIAL SUPPORT FOR PCR

Frankfurt (EPS) - On 20 January 1979, the synod of the Protestant Church of Rhineland, asked all parishes "to support the WCC's Programme to Combat Racism (PCR) with donations and subventions and to make financial contributions to the humanitarian programme of the PCR's Special Fund. This is the first time after the controversy, caused by the \$ 85,000 grant made by the WCC to the Patriotic Front of Zimbabwe in August 1978, in the Federal Republic of Germany, that a German Protestant Church makes such a decision. The Synod decided also to make a donation of DM 100,000 to the Commission for Inter-Church Aid, Refugee and World Service (CICARWS) to support its financial appeal of \$ 5 million for Southern Africa, which was launched last December to help the victims, refugees and displaced persons.

The discussion was brought about by a decision made by the local synod of South-Duisburg concerning a contribution of DM 40,000 to the PCR's Special Fund, as the money came from church taxes and not from individual persons. The Church of the Rhineland, therefore, suspended the decision until the General Synod makes a final decision. The latter has now given its approval to the Duisburg initiative as their decision had already been taken before the meeting of the synod. However, the synod declared that the PCR's Special Fund should not receive money that is derived from church taxes, until the strategical questions concerning the Special Fund are settled.

EPS

CHRISTIANS IN BANGLADESH
GET OFFICIAL ENCOURAGEMENT

Dacca, Bangladesh (EPS) - A Christmas service here provided the first occasion on which Bangladesh's head of state has joined in a programme of Jatiya Church Parishad - the National Council of Churches in Bangladesh (NCCB).

In his address to the gathering, the country's president, Major General Ziaur Rahman, said that regardless of religious belief, all must share the pride of being responsible citizens of Bangladesh.

President Ziaur expressed satisfaction that apart from humanitarian work, the country's Christian community has begun long-term development projects in agriculture, health, family planning and education.

Only ten days before the special Christmas occasion, the National Council of Churches was involved in another precedent breaking event. In collaboration with the National Book Centre and other publishing agencies the NCCB arranged a 12 day long mobile book exhibition. Government minister for information and broadcasting Mr. Habibullah opened the display and encouraged the organisers to plan more such exhibitions. NCCB general secretary, Mr. D.K. Datta, affirmed the council's willingness to share in such nation-building projects.

EPS

WCC REPORTS ITS PLAN FOR
SCIENCE, TECHNOLOGY CONFERENCE

New York (EPS) - The World Council of Churches conference on science and technology was scheduled at the request of scientists, not the Churches, organisers of the July meeting said at a recent Press Conference here in New York.

The Rev. Paul Abrecht, director of the WCC's sub-unit on Church and Society, and Metropolitan Paulos Gregorios, a member of the WCC's Central Committee, said that "they (the scientists) pushed us to have this kind of forum".

Metropolitan Gregorios is the moderator of the World Conference on Faith, Science and the Future, to be held at the Massachusetts Institute of Technology, Cambridge, Mass., USA, 12-24 July.

The WCC will invite 470 official participants, half of whom are to be scientists or technologists, and 25 per cent will be theologians. The remaining quarter would be 20 per cent from the humanities and social scientists and 5 per cent business or political leaders.

Metropolitan Gregorios, said there would also be 70 to 80 theology and science students at the conference. They will have a five-day pre-conference meeting at nearby Wellesley College.

Dr. Abrecht said the conference will have three major themes or "clusters".

Of the first, "Science and Faith," Dr. Abrecht, said, "Science has become more modest -- they now realise that ethical issues bear directly on them".

The second cluster, "Ethical Issues Raised by Scientific Advances", will include such topics as genetic engineering, programming the brain, biological ethics and nuclear energy.

The final group of discussions, called "Technology and Society", will include such topics as genetic engineering, programming the brain, biological ethics and nuclear energy.

The final group of discussions, called "Technology and Society", will deal with the political implications of scientific advance.

Dr. Abrecht noted that the United Nations will sponsor a meeting in Vienna one month later which will discuss the division of technology between rich and poor countries. He said he hopes the outcome of the World Council's conference will have some effect on the UN conference.

Among the invited participants is Dr. Robert G. Edwards, the physiologist collaborator who worked for 12 years to fertilize human eggs outside the body and finally succeeded last August in Great Britain with the birth of Louise Brown, the first test-tube baby.

Other participants from England will be the Anglican Bishop of Durham, John S. Habgood, a mathematician who later went into the ministry, and the Anglican Bishop of Birmingham, Hugh W. Montefiore, who imperilled his selection, as bishop of that area by travelling to the US to testify against

(more)

the supersonic aircraft Concorde before a Congressional committee.

US participants include Dr. Roger L. Shinn of Union Theological Seminary, New York, and Dr. Schubert M. Ogden, of Perkins School of Theology, Dallas.

Bishop Per Lonning, who resigned from the Church of Norway (Lutheran) in 1975 to protest his nation's liberal abortion law, also will take part.

Dr. Philip A. Potter, general secretary of the World Council of Churches, will deliver one of the convention's major addresses.

EPS

PERSECUTION OF CHRISTIANS CONTINUES IN SOUTH KOREA

Seoul, Korea (EPS) - According to latest information from the National Council of Churches in South Korea, the persecution of Christians who oppose the regime of President Park Chung Hee continues. On 27 December, 106 political prisoners were freed following a Christmas amnesty. But apart from opposition political leader Kim Dae-Jung, none of them were connected with church circles. Those Christians who are opposed to the dictatorial regime are still to be found in prison. Some of them have suffered torture.

Professor Mun Ikh-Wan, one of the authors of the famous March 1976 declaration on human rights, imprisoned then freed in 1977 was again arrested last October. On 27 December, he began a hunger strike and his family and friends fear he will continue until he dies. Various families have joined in a protest action against the permanent contravention of human rights in South Korea. At the middle of January they began a sit-in in the House of the Churches in Seoul. The churches are being asked to send telegrammes of support to the National Council of Churches in South Korea.

EPS

PACIFIC ECUMENICAL LEADER DIES IN PAPUA NEW GUINEA

Port Moresby, New Guinea (EPS) - Father Patrick Murphy, S.V.D., a widely respected ecumenical figure in the Pacific, died in a road accident in Port Moresby, Papua New Guinea on 12 December, 1978. A Roman Catholic priest, Fr. Murphy had worked for 16 years in Papua, New Guinea, in 1976 he became the first coordinator of the Church and Society Programme of the Pacific Conference of Churches, one of the few regional ecumenical organisations in which the Roman Catholic Church is a full member.

Father Murphy was the main organizer of "Pacific '77" so far the most representative gathering of the Pacific islanders involved in the struggle for total human development in the Pacific region.

EPS

The following document on the International Year of the Child was approved at the World Council of Churches' Central Committee meeting in Jamaica, 1-11 January, 1979 :

INTERNATIONAL YEAR OF THE CHILD AND
THE WORLD COUNCIL OF CHURCHES

1. The Central Committee of the WCC is conscious of the fact that its deliberations at Kingston, Jamaica coincide with the beginning of the United Nations International Year of the Child.
2. After having already emphasized the WCC's continued concern both for the ministry with and advocacy for children as set forth in the document "The World Council of Churches and the International Year of the Child" (endorsed by the Executive Committee, Zurich, 1978), the Central Committee affirms at this moment its commitment to the children of this world, to their gifts and hopes, their needs and rights.
3. It calls upon its member churches to manifest their convictions that Jesus Christ is the closest ally of the children for whom he has promised the kingdom of God (Cf. Mark 10:13ff).
4. In affirming the full and equal membership of children in the Christian community the churches are called "to provide the possibilities for children to live in trust, in a communion of open command fulfilling relationships, and in trustworthiness, in a creative use and development of their potentialities for the good of all. Like their Lord, they must be enabled to grow and become strong in wisdom and in grace, self-giving love" (The General Secretary in his Christmas message 1978).
5. The gospel informs our belief that children are the most hopeful signs and paradigms of God's unconditional love and promise for all of us. "Let the children come to me and do not hinder them; for to such belongs the kingdom of heaven" (Mt. 19:14). We dare not fail in accepting and supporting "the little ones" to whom our Lord has given such honour and grace.
6. The urgency of this task is paramount in view of the fact that the story of the children's woes and sufferings in today's world is endless. They are the first to suffer wherever the dignity of human beings is violated, be it by war, racial discrimination, by forced migration or the breakdown of family and community life, the impact of which is experienced in varying degrees in all continents. A staggering proportion of the child population in the developing countries suffers from malnutrition and starvation, lack of health care and educational facilities. In the more affluent countries children suffer in other ways, in part because of the impact of excessive materialism.
7. We owe to our children a world which sustains a truly human life. It is now that all churches joining together in ecumenical fellowship are called to help that the children may grow in loving and caring relationships towards a future that holds promise and dignity.

photo oïkoumene

FEVRIER 1979

No 3





2236

JAMAICA 1979



(2228) The 134 WCC Central Committee members met on 1-11 January 1979 in Jamaica and made decisions on the future of this organisation of 295 member churches

(2229) The Anglican Archbishop Edward Scott, Central Committee moderator the Rev. Philip Potter, general secretary; Ms Jean Skuse, Central Committee vice-moderator (right to left)

The Central Committee is also the occasion for discussions between church leaders and representatives

(2230) Salvation Army delegates and Ms Pauline Webb

(2231) Bishop Antonie (Rumania), Lutheran Bishop Hans H. Harms (FRG), Mgr. Charles Moeller (Vatican) and Metropolitan Paulos (India)

(2232) Bishop Neville de Souza (Jamaica) and Bishop Desmond Tutu (right), general secretary of the South African Council of Churches

(2233) Professor Kyaw Than (Burma). This is the first time in 15 years that a delegation from Burma has participated in a Central Committee meeting

(2234) Discussions between the Orthodox

(2235) The only one who is not interested in the discussions ...

(2236) Guest of honour: Jamaican Prime Minister Michael Manley

(2237) Betty Knapp fights successfully for the integration of the handicapped in church communities

(Photos: WCC)

2237

2234

2229

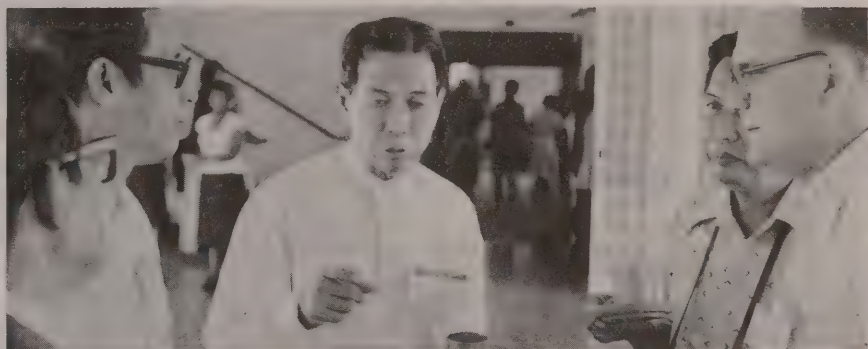




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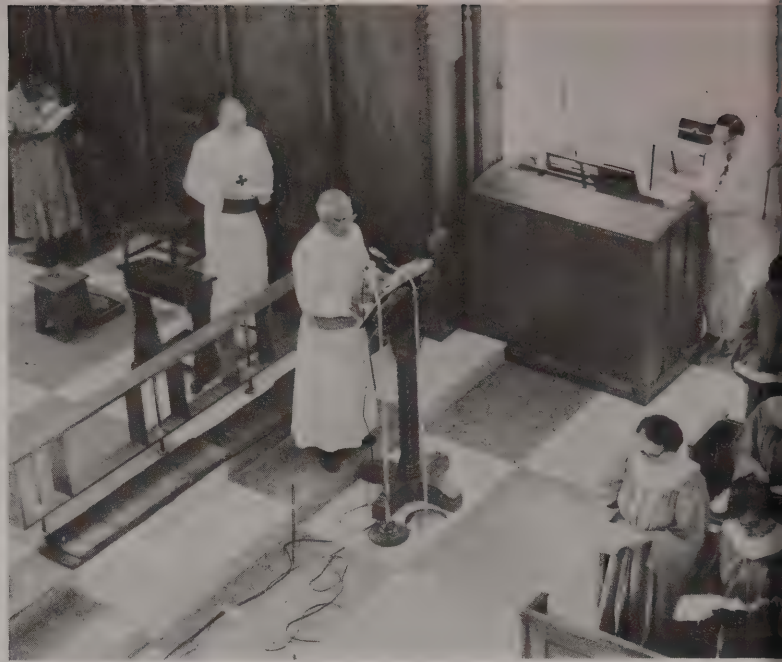


2230





2238



2239

CENTRAL COMMITTEE 1979

(2238) The chapel of the University of the West Indies was full when

(2239) Catholic Archbishop Samuel Carter of Jamaica addressed the participants of the WCC Central Committee meeting, held in Kingston on 1-11 January 1979. Several worship services, spiritual and cultural events were held during the meeting

(2240) Christmas midnight service at the Coptic Ethiopian Orthodox Church in Kingston

(2241) Catholic mass in Kingston

(2242) Leaders of the Rastafarian movement followed the discussions at the Central Committee. This religious sect was founded in Jamaica and has spread to other West Indian islands

(Photos: WCC)



2240

2242

2241



No.4/46th Year

1 February 1979

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THE NEXT EPS WILL APPEAR ON 15 FEBRUARY 1979

WCC REPRESENTATIVE AT
EL SALVADOR FUNERAL MASS

Geneva (EPS) - The week of prayer for Christian Unity in El Salvador was turned into a time of mourning following the assassination of four youths and a Roman Catholic priest by uniformed security forces who at dawn on Saturday, 20 January, broke into a parish house where young people were attending a retreat for catechism classes.

The five dead were Father Octavio Ortiz Luna, Angel Morales, Jorge Alberto Gomez, Roberto Orellano and David Alberto Caballero.

On the day of the killings Dr. Jorge Laura-Braud, at the request of and as a representative of the World Council of Churches arrived in El Salvador in order to participate in the unity week gatherings. Dr. Laura-Braud is an official of the National Council of Churches of Christ in the USA, and also conveyed this organizations' greetings to the churches.

In addition to participating in ecumenical group meetings during the week-end involving the Roman Catholic and Baptist Churches, Dr. Laura-Braud spoke at the funeral mass which was attended by 10,000 people.

At the mass he delivered an official message of greetings from both the WCC and the NCC. In addition, in the name of Christians in his adopted country, the USA, he asked forgiveness of his brothers and sisters in El Salvador in that, the USA supports a social order that "makes people poor" and that gives prominence to oppressors.

At the same mass Archbishop Oscar Arnulfo Romero - whose name has been put forward for the Nobel Peace Prize by more than 100 British parliamentarians - announced the excommunication of the perpetrators behind the assassination of Father Ortiz.

The Archbishop, in a vibrant appeal for an end to violence in his country, listed some of the conclusions he had come to following the murders. Firstly, he said, that the security forces are not capable of realizing their errors, and more than that they falsify the truth. Secondly, he went on, "it is urgent to purify the corrupt system of security of our country". Thirdly, that the incident had proved once again the evil and the danger of the Law of Guarantee of Public Order, and fourthly, he exclaimed, "this is enough!" The atmosphere has been saturated by brutality and it is necessary to return to a period of reflection and to find the roots of evil, said the Archbishop.

In referring to the general situation in El Salvador the Archbishop said: "today, when it is very dangerous to be a priest, is the time when we are receiving more trainees in our seminary". The Archbishop noted that a record number of 27 young people are starting the new course at the seminary.

Referring to the struggle for the Kingdom of God, the Archbishop said that this fight was not one where tanks or machine guns are needed. The recognition of the superiority of Christ is stronger than armed violence. Armed violence only makes men more brutal, said the Archbishop.

In conclusion the Archbishop referred to the present conflict in the country by saying that this "is not between the Church and Government, it is between Government and people, the church is with the people and the people are with the church, thanks be to God".

(more)

El Salvador is the smallest republic on the mainland of the Americas and has been under uninterrupted military government for 45 years. The president is General Carlos Humberto Romero who was inaugurated in July, 1977. The country has been suffering for many years from political violence, disappearances, and in particular the murder and torture of the clergy.

EPS

AMNESTY INTERNATIONAL REPORTS
"DEPRESSING PICTURE" ON HUMAN RIGHTS

London (EPS) - The Amnesty International report 1978 gives "a depressing picture of systematic violations of basic human rights in most of the countries of the world," wrote Thomas Hammarberg, Chairman of the International Executive Committee, in the preface to the report, published Wednesday, 31 January. "People are imprisoned because of their opinions, prisoners are tortured and even executed."

The report said that AI had taken action against violations of human rights in 110 countries during 1978, the 30th anniversary of the Universal Declaration of Human Rights. Amnesty International was awarded the UN Human Rights Prize in December 1978.

Mr Hammarberg noted that the report showed "new trends in repression". Dissidents were now confined in mental asylums in more countries in Eastern Europe - something he described as "alarming" since such a system of detention gave prisoners few opportunities to appeal, defend themselves or take any legal action.

"In Western Europe there has been a tendency to meet terrorism with harsh anti-terrorist laws which in themselves may open the door to violations of human rights," said Mr Hammarberg.

In some Latin American and African countries terrorist acts had been given authorization by governments, he added. In several Asian countries the rulers made use of emergency laws to "legalize" the preventive detention of political opponents.

"Besides these new tendencies, old-type violations continue in many countries", Mr Hammarberg went on. While Amnesty International was not publishing any "ranking list" of the worst violators - it did not work that way - its report gave "a horrifying account of how the leaders of too many nations continue to condone or instigate terrorist methods against their own citizens". And, Mr Hammarberg noted, all governments in the United Nations had pledged their respect for the principles dealt with in the Amnesty International report.

EPS

800 PARTICIPANTS DEBATE
DEVELOPMENT QUESTIONS IN BONN

Bonn, FRG (EPS) - The elimination of the "poorest of the poor" should be the main priority of all development policies in the third world. This is one of the conclusions to come from a congress of some 800 participants, organized in Bonn by both the Protestant and Catholic Churches of the Federal Republic of Germany, and devoted to development issues. At a Press Conference on the 27 January, after four days of work, Dr. Friedrich Kronenburg, general secretary of the Central Committee of German Catholics said "we cannot accept the idea that in the year 2000 some 400 million people will still be living in misery". However, the congress had not been able to adopt any concrete propositions in this area.

Based on the theme of "development, justice and peace" it had to look at the possibility of finding a common approach to development questions in the various sectors of German society (political parties, business, unions and churches). It was stated that there is a consensus between political parties to rapidly come to the aid level of 0.7 per cent of gross national product - fixed by the UN - destined for development aid. The debate on the international economic order showed how different interests and approaches come into play when policies in matters of development have to be defined.

But for a good number of heads of businesses development aid could be a synonym for menace. A textile industry representative said that such aid which allows textile production in the third world, means in the German Federal Republic, a reduction by one third in the number of people employed in the textile industry in that country and this has made it difficult to say "yes" to an opening of larger markets for these products. Voices were raised in Bonn against the "unholy alliance" between unions and the business heads against developing countries. The same voices argued that because of the lack of outside markets for their products the developing countries are not able to repay their international debts and, therefore, industrialized countries are now faced with the need to cancel these debts.

Various speakers emphasized the need for peoples full participation in the development of a country if development policies are to succeed.

It should also be avoided at any price that development aid becomes "a supermarket for the upper classes of society" in these countries. Not to make justice an integral part of the policies of development would be not to satisfy the elementary needs of the masses.

The debate should, according to the participants, be pursued, and it is proposed to hold another congress in order to spread the discussion further.

EPS

SPIRITUAL HEAD OF COPTIC CHURCH
TO PAY OFFICIAL VISIT TO THE WCC

Geneva (EPS) - Patriarch Shenouda III, of the Coptic Orthodox Church of Egypt will pay his first official visit to the World Council of Churches in Geneva from 7-9 February. He will have meetings with Dr Philip Potter, general secretary of the WCC and with other leading staff members. He will also be received by the Orthodox Centre at Chambésy as well as the civil and religious authorities of the Canton of Geneva.

Aged 56, Shenouda III is the 117th successor of the evangelist St Mark and is Pope of Alexandria. He is the head of the six million strong church which is a member church of the WCC. This church represents numerically some half of all Christians in the Middle East. Patriarch Shenouda III is also, as well as being Pope of Alexandria, the spiritual head of 14 million Ethiopian Copts. Since 1959 the Ethiopian Coptic Church has had a certain degree of independence from Alexandria. This was recognized by the election of an Ethiopian Coptic Patriarch in Addis-Ababa.

In coming to Geneva Patriarch Shenouda III is responding to an invitation, which earlier he had to decline because of health reasons. His delegation of five persons is in the course of a round trip which takes them to Great Britain and Switzerland. Included in the group is Bishop Samuel, a member of the WCC's Central Committee.

EPS

WCC STAFF MAN APPOINTED
BISHOP OF BOTSWANA

Geneva (EPS) - The Rev. Walter Makhulu, Secretary for East Africa and African Refugees, of the WCC's Commission on Inter-Church Aid, Refugee and World Service (CICARWS) since 1975, has been elected Anglican Bishop of Botswana.

Mr Makhulu (44) was born in Johannesburg, South Africa and educated at Khaiso Secondary School and St. Peter's Theological College. From 1957 to 1960 he was Assistant Curate in the Diocese of Johannesburg, mainly working with young people. In 1961 he was appointed Priest in Charge of St. Carantoc's - Francistown, Botswana, in the then Diocese of Matabeleland, Rhodesia, where he ran a mission centre and had responsibility for several outlying districts. He was also Secretary for Tribal Education Work and was involved in refugee work.

From 1963 to 1964 Mr Makhulu studied at Selly Oak Colleges in Great Britain, following which he became an Assistant Curate at All Saints, Poplar, in the east end of London. In 1966, he became resident curate at St. Clement's Barnsbury, which was linked to St. Silas, Pentonville transferring in 1968, to St. Philips, Battersea, as parish priest.

Mr Makhulu married while in London and has two children. He expects to take up his new appointment later this year.

EPS

1979 TEMPLETON PRIZE AWARDED
TO JAPANESE BUDDHIST

London (EPS) - Winner of the 1979 Templeton Foundation Prize for Progress in Religion, worth £ 80,000, is a Japanese Buddhist, it was announced in London today (Monday, 29 January). He is 73-year-old Nikkyo Niwano, founder and president of the Buddhist lay organisation Rissho Koseikai, which with 4,600,000 members is thought to be the largest Buddhist organisation in the world.

Mr. Niwano is only the second non-Christian to have been awarded the Templeton prize. Previous recipients have been Mother Teresa of Calcutta in 1973, the first year it was awarded, Brother Roger of Taizé, Dr. Sarvepalli Radhakrishnan, Cardinal Leon-Joseph Suenens of Brussels, Chiara Lubich, and Professor Thomas Torrance.

EPS

EUCHARIST AND MINISTRY PURSUED
IN ANGLICAN/RC TALKS

London(EPS) - The Anglican/Roman Catholic International Commission met recently and completed two clarifications or "elucidations" on the agreed statements on eucharistic doctrine and, ministry and ordination.

The Commission, meeting under the co-chairmanship of the Roman Catholic Bishop of East Anglia (Rt.Revd. Alan Clark) and the Anglican Archbishop of Dublin (Most Revd. Henry McAdoo), took into account work done in 1977 and 1978 by the International Commission and tried to work out the implications of the principles of the two earlier Agreed Statements in relation to the criticism and comment it has received from Anglicans and Roman Catholics from many parts of the world.

On the Agreed Statement on Eucharistic Doctrine (Windsor 1971) the use of sacrificial language for the eucharist and what is meant by speaking of the bread and wine 'becoming' the Body and Blood of Christ were both considered as was the implications of the reservation of the sacrament.

On the Agreed Statement on ministry and ordination (Canterbury 1973) the Commission took up the problem of the nature of priesthood and the origin and development of the ordained ministry, and their relation to contemporary questions such as Anglican Orders and the ordination of women.

Work is continuing on the remaining problems of authority related to the Papacy, and a response is also hoped for on the Agreed Statement Authority in the Church (Venice 1976). Finally, the Commission is expected to say something on the theological pre-suppositions and framework of its three Agreed Statements.

EPS

NEW CHURCH TO COME INTO BEING IN 1981 IN THE GDR

Berlin, GDR (EPS) - A new church to be called the United Protestant Church is to come into being in 1981 in the German Democratic Republic (GDR). This is due to a union between the Federation of Protestant Churches' in the GDR (consisting of eight provincial churches) and two confessional organisations, the United Lutheran Evangelical Church (consisting of three provincial Lutheran Churches) and the Evangelical Church of the union (consisting of five provincial churches). Together they group eight million members. This new church will possess more the characteristics of a federation than a church as its constituent churches will maintain their legal identity.

The decision on union was taken this week in Eisenach, by 45 delegates representing the three organisations concerned. Several recommendations were adopted which took into consideration the insights of the Leuenberg agreement, the theological dialogues between Lutherans in the GDR as well as the experience acquired by the Federation of Protestant Churches in its first 10 years of existence.

By 1981 the Constitution for this new church will become operative. This will define the tasks and establish a general synod and a united management. By 1985 the process of formation should be over and working methods and activities will have been defined.

The delegates also agreed on the ecumenical commitment to be undertaken by this united church and that relationships should be established with other churches and ecumenical organisations.

EPS

VAST CHURCH RENOVATION PROGRAMME IN GDR

Berlin, GDR (EPS) - A fund-raising campaign for building churches in new cities is in progress until next Easter, in all Protestant parishes in the German Democratic Republic. The director of the secretariat of the Federation of Protestant Churches of the GDR, Manfred Stolpe, points out that the "government's agreement to set up parishes in new cities is of considerable importance to Christians in a socialist country". "This clearly shows that the church has its place in the new cities" he added.

Speaking on GDR radio, Mr Stolpe praised the efforts made by the clergy, the parish elders and church members, in order to renovate the places of worship in the country. In 1978, a special building programme, encouraged by the government, and partly financed by the Churches of the Federal Republic of Germany, Switzerland and Sweden, was introduced and substantial renovations of church buildings were carried out in over a hundred parishes. Approximately 50 churches, presbyteries and meeting places were renovated and have been in use again since the end of last year. For Manfred Stolpe, this programme goes beyond technical and practical questions. It also consolidates community life, and encourages reciprocal help. "It is an important sign that the church is alive" he concluded.

EPS

LATIN AMERICAN CHURCHES RESPOND
TO NICARAGUAN APPEAL

Geneva (EPS) - A half-million dollar appeal for the victims of the repression in Nicaragua has been launched by the WCC's Commission on Inter-Church Aid, Refugee and World Service (CICARWS). In a special letter to WCC member churches in Latin America, Mr. Gerson Meyer, CICARWS secretary for the area, has said that traditionally the resources for this type of humanitarian action have come in the main from agencies and churches in North America and Europe. Nevertheless, it is considered significant to have help, even if only of a token amount, from the Latin American churches themselves. This appeal has already brought a response from the Pentecostal Church of Chile; the Evangelical Lutheran Church in Brazil and CELADEC (Latin American Evangelical Commission on Christian Education) who have contributed US \$ 2,103.-.

The money will be used to alleviate immediate suffering in Nicaragua and to assist those many thousands who have sought refuge in neighbouring countries. The funds will be channelled through the churches in Nicaragua, through the Comité Evangélico de Ayuda al Desarrollo (CEPAD) also in Nicaragua and through other groups, created by the churches in neighbouring countries, who are caring for the refugees constantly crossing the frontier to seek protection.

Not only money is being sent, but in addition supplies such as food, clothes, medicines and blankets.

EPS

ECUMENICAL CALENDAR 1979

JANUARY

1 - 11	<u>General Secretariat</u> - Central Committee,	Kingston, Jamaica
9 - 10	<u>PTE</u> - Meeting on 'New Approaches to Leadership Development', jointly sponsored with other bodies.	Tempe, Arizona, USA
13 - 15	<u>CCPD</u> - Meeting of Latin American related groups.	Lima
22 - 23	<u>CICARWS</u> - Pacific Advisory Group.	Fiji
26 - 29	<u>Education</u> - Meeting re: Family Power Social Change Project	Philippines
29 - 31	<u>PTE</u> - Latin American Commission on Theological Education	Buenos Aires

FEBRUARY

1 - 4	<u>CCPD</u> - Evaluation Group Meeting (5 participants)	Geneva
1 - 4	<u>PTE</u> - Meeting on Priorities in Support of Theological Education in Latin America	Buenos Aires
5 - 7	<u>CWME</u> - Regional Secretaries on Evangelism	Geneva
12 - 14	<u>CCPD</u> - Work Group on Book of Meditations (5)	Geneva
12 - 16	<u>CICARWS/CEC</u> - Europe Group	Warsaw
18 - 23	<u>CCPD</u> - Third Workshop on The Church and Poor (35)	Geneva
20 - 21	<u>DFI/CCJP</u> - Liaison and Planning Committee (20)	Geneva
25 - 2 March	<u>General Secretariat</u> - Joint Working Group between RCC & WCC (25)	Neuchâtel

MARCH

5 - 10	<u>Education/CCPD</u> - Seminar on Ecumenical Dimensions in Religious Education (20)	Bossey (near Geneva)
12 - 14	<u>DFI</u> - Christian-Muslim Planning meeting (12/15)	Chambésy (near Geneva)
12 - 16	<u>CMC</u> - Regional Consultation on Health & Wholeness Study	Trinidad
18 - 23	<u>CICARWS</u> - Latin America Screening group	Brazil
19 - 23	<u>CMC</u> - Regional Consultation on Health & Wholeness study	Honduras
19 - 24	<u>RCL</u> - Regional Workshop on Church Renewal, co-sponsored with MECC (30)	Beirut or Cairo
20 - 22	<u>CCPD</u> - Planning Froup on Development Weeks (12)	Bossey
26 - 31	<u>CWME</u> - Consultation on Evangelism in E. Europe	Prague
27 - 3 April	<u>Faith & Order</u> - Consultation with Baptist theologians on the consensus documents	Louisville, USA
?	<u>CICARWS</u> - Middle East Regional Group	Nicosia

(more)

APRIL

1 - 8	<u>CMC</u> - Commission Meeting	Bad Saarow, GDR
9 - 14	<u>CCPD</u> - Standing Group on Economic Matters (10)	Mexico
16 - 20	<u>Education</u> - Meeting of Coordinating Committee of Family Power Social Change Project	London
18 - 22	<u>Youth</u> - Regional Youth Secretaries' meeting, followed by executive group of Youth Working Group	Beirut
18 - May 10	<u>RCL</u> - Team visit to the GDR	GDR
19 - 23	<u>CWME</u> - Advisory Group on URM	Japan
20 - 30	<u>Women's Desk</u> - Leadership Training Seminar for Rural Women	Nairobi
20 - 19 May	<u>CWME</u> - Ecumenical team visit to North-East England	? England
22 - 25	<u>Youth</u> - Preparatory Group for World Youth Conference (1981)	Beirut
24 - 2 May	<u>CICARWS</u> - Commission meeting and conference	Maryland, USA

MAY

2 - 7	<u>CWME</u> - Orthodox Consultation on Monastic Life	Egypt
2 - 12	<u>Education</u> - Regional Education Secretaries' meeting	GDR
13 - 14	<u>PCR</u> - Executive Group meeting	
14 - 18	<u>DFI</u> - Meeting of DFI Core Group (15)	Glion, Switzerland
14 - 19	<u>PCR</u> - Commission meeting	
14 - 22	<u>CWME</u> - Commission meeting	Wuppertal, FRG
15 - 20	<u>CICARWS</u> - Africa Church Aid Committee meeting	Gaborone, Botswana
17 - 20	<u>Faith & Order</u> - Baptism, Eucharist, Ministry (15)	Le Cénacle, Geneva
20 - 23	<u>Bossey</u> - Board Meeting	
23 - 27	<u>Faith & Order</u> - Consultation on Common Confession of Faith (15)	Strasbourg, France
27 - 1 June	<u>Education/Faith & Order/Bossey</u> - Symposium on 'Unless you become like a Child' - towards a theological understanding of childhood (35)	Bossey

JUNE

2 - 7	<u>CCIA</u> - European Regional meeting	Kiev
4 - 15	<u>CWME</u> - Workshop on Evangelism	Bossey
5 - 10	<u>Faith & Order</u> - Forum on Bilateral Conversations	Geneva
15 - 16	<u>Women's Desk</u> - Advisory Committee Meeting	
16 - 23	<u>CCPD</u> - Commission Meeting (50)	Cameroon
17 - 24	<u>Women's Desk</u> - Mini-Consultation on Women and Human Rights	
25 - 7 July	<u>Bossey/CMC</u> - 'The Healing Ministry of the Church' a course for pastors, doctors & members of the communities	Bossey
28 - 5 July	<u>RCL/CWME</u> - Indian regional workshop on developing missionary congregations (45)	Durgapur ?

JULY

5 - 10	<u>Communication</u> Committee Meeting	Greenwich, USA
6 - 11	<u>Church & Society</u> - Science Students' Conference, Wellesley Coll.	Wellesley, nr. Boston
7 - 10	<u>PTE</u> - P.T.E.C. Consultation on 'The Meaning of Ministerial Formation'	Manila, Philippines
8 - 12	<u>RCL</u> - Executive group of Working Group of RCL	Syria
10 - 14	<u>PTE</u> - Commission Meeting	Manila, Philippines

(more)

JULY (continued)

12 - 24 Church & Society - World Conference 'Faith, Science and the Future' M.I.T. Boston, USA
27 - 2 Aug. Youth - Joint meeting with ULAJE (Latin American Youth) Peru

AUGUST

19 - 25 Faith & Order - Standing Commission Meeting Taizé, France
20 - 26 RCL - Conference of representatives of Christian Communities for Renewal (20) Rättvik, Swden
28 - 31 Education - Meeting of Core Group of Working Group on Education Geneva

SEPTEMBER

1 - 2 PTE - Scandinavian preparatory meeting for the 1980 European Consultation on Theological Education
17 - 22 ? DFI - Christian-Jewish Consultation on 'Conditions for a Just Society: Jewish and Christian Perspective' (35/40) ?
24 - 29 CWME - Orthodox Seminar on the Church as witnessing community ?
? Youth - Joint meeting with AACC. 'Africa, Youth & the Challenges of the Eighties' W. Africa

OCTOBER

1 - 5 Education - Meeting of advisory team on Family Ministries Geneva
? CCIA - Human Rights Advisory Group Meeting
? Bossey - Executive Group of Bossey Board
? RCL - N.E. Asian Regional Workshop on Renewal & Congregational Life, co-sponsored with NCKK (40) Seoul
Autumn CCPD - N. America regional consultation on development
CMC - Regional consultation on Health & Wholeness study; Gaborone, Botswana

NOVEMBER

? CCPD - Inter-regional meeting on Development Education Cuba
? CCPD - Standing Group on World Economic Matters (10) Geneva
? CCIA - Workshops on 'Peaceful Resolution of Conflicts' and 'Disarmament and Development'

DECEMBER

? Education - General Conference on Family Power Social Change Project Malta ?
? CCPD - Meeting with Latin American related Groups Costa Rica
? DFI - Christian-Muslim meeting 'Christians and Muslims living together' (60/80) ?

ABBREVIATIONS

CCIA Churches' Commission on International Affairs
CCJP Churches' Committee for Jewish People
CCPD Churches' Commission on Participation in Development
CEC Conference of European Churches
CICARWS Commission on Inter-Church Aid, Refugee and World Service
CMC Christian Medical Commission
CWME Commission on World Mission and Evangelism
DFI Dialogue with People of Living Faiths and Ideologies
MECC Middle East Council of Churches
PCR Programme to Combat Racism
PTE Programme for Theological Education
RCL Renewal and Congregational Life
URM Urban Rural Mission
WCC World Council of Churches

No.5/46th Year

15 February 1979

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THE NEXT EPS WILL APPEAR ON 1 MARCH 1979

A WCC PRIORITY - REORGANIZATION OF
STAFF LEADERSHIP

Geneva (EPS) - The World Council of Churches Central Committee meeting in Jamaica last month reaffirmed the main areas of programme concentration of the Council. The Committee also called for greater coordination and inter-relatedness between the various programme emphases. Therefore, one of the priorities in the coming period will be the "re-organization of leadership at the staff level" said Dr. Philip Potter, General Secretary of the WCC, on his return from the Caribbean this week.

The four programme emphases are : the expression and communication of our faith in the Triune God; the search for a just, participatory and sustainable society; the unity of the Church and its relation to the unity of humankind and, education and renewal in search of true community.

The Central Committee already decided in 1977 on a reorganization of the General Secretariat allowing for three Deputy General Secretaries who would also function as Staff Moderators of the Programme Units, and an Assistant General Secretary with major responsibility for finance and administration. They will function together with the General Secretary as a coordinating group for the many tasks that the Geneva based organization now carries out on behalf of its 295 member churches.

At its meeting in Jamaica last month the Central Committee appointed Professor Todor Sabev from Bulgaria as a new Deputy General Secretary. Dr. Konrad Raiser continues in his present position. Mr. Wesley Kenworthy has been serving as the Assistant General Secretary since early last year.

It has not yet been possible to make an appointment for the position of the third Deputy General Secretary. "One of my preoccupations now is to find a suitable candidate to submit for nomination to the Central Committee members as soon as possible", Dr Potter stated. "It is only then that we will be able to assign the deputies to the three working units of the WCC", he added.

The appointment of Professor Sabev was made public in a press conference in Jamaica by Dr Potter. The issue of staff matters particularly those which concerned renewal of long-term contracts had given rise to some discussion in the media and in certain member churches. In a press conference devoted to this issue two WCC officers, Archbishop Edward Scott and Ms Jean Skuse, moderator and vice-moderator of the WCC Central Committee, answered questions which focused mainly on Dr Lukas Vischer and Ms Brigalia Bam.

In the case of Dr Vischer, Director of the Secretariat on Faith and Order and staff moderator of the unit on Faith and Witness, whose present appointment runs until 1 July, 1979, the termination date was extended to 31 December, 1979.

Ms Bam's contract expires on 31 August, but Ms Skuse announced that "the date of actual termination has been left to the discretion of the Officers" of the Central Committee. Ms Bam is presently director of the Women's desk and staff moderator of the unit on Education and Renewal.

AMBITIOUS PROJECT FOR
ORTHODOX YOUTH

Geneva (EPS) - SYNDESMOS, the international organisation for Orthodox Youth will launch a project of sensitization under the title "Witness and Service" by means of an international conference to be held from 29 August to 2 September, in Montgeron, near Paris.

In 1978, it was decided to develop a three-year project to enable Orthodox Youth from all countries, but particularly from the diaspora and Eastern European countries to participate more actively in SYNDESMOS. This project includes six regional conferences, a World Orthodox Youth Conference in 1980, and a sharing of experiences at an Ecumenical Consultation in 1981.

A total of 75 participants will take part in Montgeron, most from about 30 Orthodox Theological Schools, organizations and movements, which constitute SYNDESMOS, but including also Father Thomas Hopko, USA, Father Cyrille Argenti, France, Father Boris Bobrinskoy, France, and Metropolitan George Khodr, Lebanon.

EPS

"THE KINGDOM OF GOD AND
THE FUTURE OF HUMANITY"
THEME OF THE WINTER PROGRAMME IN BOSSEY

Geneva (EPS) - "The Kingdom of God and the Future of Humanity" will be the theme of the 28th semester of the graduate school of ecumenical studies at the Ecumenical Institute, Bossey, near Geneva, from 16 October 1979, to 28 February 1980. The graduate school takes place every year during the winter semester, under the auspices of the World Council of Churches and the University of Geneva.

The "Kingdom of God" points to the future, and the prospectus of the Ecumenical Institute, underlines that "discussions about the future of humanity, is a debate that has been increasing in intensity in recent years." Ideological differences, the rise of new nations, the increasing concern for human rights, the question of human survival resulting from the depletion of vital resources, all these contribute to the debate. But in fact, the coming of the Kingdom and the questions about its nature belong to all elements of the life of the church. Preaching and teaching, theological reflection and social witness require an understanding of this dimension of the message of the church. The study of this theme is well-timed as it is taking place just a few months before the WCC's World Conference on Mission and Evangelism, in May, 1980, on the theme "Your Kingdom Come".

The graduate school is open to students, young pastors, priests, teachers and lay-people suitably qualified, who are interested in a deeper study of ecumenical problems.

The Bossey Institute is organising among numerous other activities a seminar, from 8-22 April, 1979, on the theme "Orthodox Theology and Spirituality". This meeting, which is intended primarily for theologians and lay-people of other confessions, will provide an introduction to the wealth of Orthodoxy and the Christian East.

EPS

PCR FINANCIAL NEEDS FOR
1979 JUST PUBLISHED

Geneva (EPS) - The financial needs of the WCC's Programme to Combat Racism for 1979 have just been published. They amount to US\$ 1,441,000 divided between three separately administered budgets: the programme project list, with twelve projects with needs totalling \$ 495,000; support towards the operating budget for the secretariat \$ 396,000, and support towards the special fund of \$ 550,000.

The PCR Programme Project List emphasises six projects of highest priority. Firstly, Racism in Theology, a project started in 1975 where theologians of different confessions have had opportunities to work out together some of the issues which the PCR programme has exposed. The \$ 60,000 requested for this year will enable the calling of three seminars; for Black theologians in Latin America; Latin American Indian church leaders, and church leaders in Portuguese speaking countries of Africa.

Another priority project is concerned with race and minority issues in Asia, giving a special concentration to the plight of organized powerless groups; helping in welfare programmes and training of community leaders, for example. Other projects include that concerned with racism in education, and land rights and racially oppressed groups.

The Special Fund, the best known area of the work of the PCR, in asking for \$ 550,000 is renewing the commitment of the World Council to operate a fund where money does not just go to organizations caring for the racially oppressed but to the oppressed themselves. The figure asked for compares with the \$ 560,000 dispensed in 1976 and the \$ 434,500 in 1978.

The 1978 annual meeting of the PCR Commission requested all supporters of the programme projects and the Special Fund to make available an additional 10 per cent for administrative expenses. This request was endorsed by the recent meeting of the WCC's Central Committee in Jamaica. Administrative expenses are paid mainly in Swiss Francs and therefore, have been subject to the drop in dollar value.

EPS

13th DIAKONIA ASSEMBLY
MEETS IN MANILA

Manila (EPS) - The largest Assembly ever held in the history of DIAKONIA concluded recently in Manila, Philippines, with a resolve to identify itself with the deep concern of the local churches for the poorest in their midst and to offer financial support for specific projects to be channelled through the National Council of Churches and the deaconess associations in the Philippines.

This Assembly was the 13th of DIAKONIA, which was formed in 1947, and which at this meeting changed both its name, from the World Federation of Deaconess Associations to the World Federation of Sisterhoods and Diaconal Associations, and its constitution in accordance with the change in the membership of some associations to include men. Five hundred and sixty-two participants took part, including voting delegates, observers and guests.

The Assembly admitted five new member Associations, including one from the Philippines, one from Fiji and one from Zambia. The Assembly also elected as President Inga Bengtzon, Director of Samariterhemmet, a diaconal institution of the Church of Sweden, in succession to Betsy K. Ewing of the United Methodist Church of the USA.

The theme of the Assembly was "A more excellent way" based on 1 Corinthians 12:31 and in that context support was reaffirmed for the programme entitled KAIRE (Joy), which enables regular meetings of deaconesses and members of religious orders in the Roman Catholic, Anglican and Orthodox Churches, and for KOINONIA - DIAKONIA (Community and Service). This programme is supported by the European Conference of Deacons (Protestant), the International Centre for the Diaconate (Roman-Catholic) and DIAKONIA, as a search towards a renewed understanding of the diaconate. The Assembly also resolved to explore the theological basis of why some diaconal associations of the conservative evangelical tradition stay out of the membership of DIAKONIA.

The participants in the Assembly had a full programme of visiting local churches and institutions and sharing in local church activities as well as a reciprocal visit from Philippine deaconesses who presented, through music and dance, the various cultural backgrounds of the country and the struggles in history through which the Filipinos have had to fight for their identity.

EPS

NIGERIAN BAPTIST LEADER KILLED
IN MOTOR ACCIDENT

Ibadan (EPS) - The Rev. Dr. E.A. Dahunsi of the Nigerian Baptist Convention was killed in a motor accident on Tuesday, 6 February. Dr. Dahunsi, who had been a member of the WCC Central Committee since the Nairobi Assembly in 1975, and who took part in the recent Committee meeting in Jamaica, was a former President of the Nigerian Baptist Convention, and Minister of the First Baptist Church, Lagos, for many years.

Dr. Dahunsi was for many years Professor of New Testament at the Baptist Theological Seminary, Ogbomosho, after his theological training at Louisville, Kentucky, USA.

EPS

MORE UNIFIES THAN DIVIDES SAYS
METHODIST/RC TALKS

Rome (EPS) - More unifies than divides Roman Catholics and Methodists in their mutual understanding of the Holy Spirit in the life of the individual Christian and in the shared life of the community of faith, said the Joint International Commission of Roman Catholics and Methodists after its meeting in Rome earlier this month. The commission also affirmed that the Gospel calls Christians to speak for and respond to the needs of the poor, the hungry and the suffering dispossessed of the world and that the Holy Spirit empowers them in their strivings for justice and freedom.

Speaking for the commission, the two co-chairmen, Bishop J. Francis Stafford, auxiliary of Baltimore, Maryland, USA (Roman Catholic), and Bishop William R. Cannon, resident Bishop of the Atlanta area, United Methodist Church, USA, and ecumenical chairman for the World Methodist Council, stated: "We believe that the Holy Spirit has brought us together here in Rome, and that as Christians, Catholic and Methodist, we share basic and essential agreement about the doctrine and person of the Holy Spirit and about his operation in justification and sanctification in the Church. We desire to speak with one voice about this fundamental doctrine of the Christian faith, and hope that this voice will be echoed by our fellow Christians throughout the world. The doctrine of the Holy Spirit has never been a point of division between us, and our discussions have shown that differing traditional emphases and forms of expression are complementary and mutually enriching, rather than divisive or a cause of dissension. We believe that the unity we have shared together in our discussions has been in some measure a fulfilment of the prayer of our Lord that we may be one in him and in the Father."

At its next meeting in November 1979, the commission will discuss the work of the Holy Spirit in the Church and the sacraments. This is intended as a further stage in the formulation of a more complete statement of common faith in the Holy Spirit which it is hoped will be drawn up before 1981.

EPS

BRITISH CHURMEN TAKE CONTRASTING
LINE ON UK STRIKES

London (EPS) - A distinct contrast was noticeable this week in comments on Britain's present wave of industrial unrest from England's two leading churchmen - Dr. Donald Coggan, Archbishop of Canterbury, and Cardinal Basil Hume, Archbishop of Westminster.

Dr. Coggan, preaching at Folkestone on Sunday, 11 February, suggested that were the pioneer Labour Leader Keir Hardie alive today he would have something pretty caustic to say about areas of low pay and be equally caustic about salaries and pay rises "out of all proportion to the work done or to the good achieved for the community". But, suggested the Archbishop, Keir Hardie would have something even more caustic to say about "the sheer pitilessness which injures the old and the very young who cannot retaliate even if they would, which leaves the dead unburied and the sick and dying uncared for".

"Pity is out," Dr. Coggan went on. "Mercy is out. And sense of brotherhood is out." This, he suggested, was a denial of all that was best in the trade union movement and indeed of the Christianity that had inspired it.

Dr. Coggan said that the crucial question was not so much the kind of society we wanted but the kind of people we needed to be to achieve it.

"Today the judgement of God is abroad. Today the forces of selfishness are rampant: each man for himself, and never mind if someone gets hurt or dies. They will destroy us if there is not that change of mind and heart without which civilized life cannot continue."

In contrast to this Old Testament apocalyptic approach, Cardinal Hume, in a series of radio talks this week deliberately avoided condemnation and preferred to stand back and deal with more fundamental questions than the immediate economic issues.

British society, he said, had become very secular - "a society which denies God and ignores or rejects spiritual values" and which "accepts only those things which can be touched, seen, weighed, bought and sold". Men and women thus ran the risk of fashioning for themselves their own gods - wealth, power and uncontrolled pleasure.

The Cardinal stressed the need for people to have respect for and trust and confidence in each other. Any exploitation and oppression of the individual was always morally wrong, and if someone's wages were too low for him or her to enjoy basic human rights "there is something wrong and the community must act". But while we were worrying about our economy a third of the world suffered from malnutrition and over 400 million people were actually starving: "put in gospel terms, Dives is quarrelling with Dives while the dogs lick Lazarus's sores as he lies outside the gate and waits for the rich man's crumbs."

Cardinal Hume underlined the importance of the family, which at its best was "the school in which the art of loving is first learned and practised". Low pay and the constant anxiety it brought undoubtedly damaged family life, and it must surely be a priority to eliminate levels of pay which did not allow workers to support their families properly.

The Cardinal concluded by emphasizing the need to think in terms of community. "A successful community is one in which individuals are enabled to realize their full potential as human beings - strong, free and independent but at the same time very much interested and concerned for others," he explained. There was no room for passive spectators.

CHRISTIANS SHOULD TAKE INITIATIVE IN
DIALOGUE ADVISE NEW GUIDELINES

Geneva (EPS) - The relationship between Christians and their neighbours of other faiths and ideologies is an increasingly important question in today's world and is accepted as one of the significant ecumenical concerns. A set of guidelines for these relationships was commended to the churches for study and action at the recent WCC Central Committee meeting. These guidelines represent an important step in the development of dialogue, and have been prepared in the WCC's sub-unit on Dialogue with People of Living Faiths and Ideologies.

The guidelines are grouped under three sections: Learning and Understanding, Sharing and Living Together, and Planning for Dialogue. Emphasis is placed on sharing common activities in society, general educational efforts to promote understanding, and on cooperation between churches as they work together with other communities.

The section of guidelines on Learning and Understanding indicates that the initiative for entering into dialogue is on the Christian Churches although planning for any talks should be together. Partners in dialogue should take into account the local situation of the encounters and ensure that these generate educational efforts in that community.

In the second of the three groupings, Sharing and Living Together, the guidelines indicate that encounters between religious groups are most vital when participants share their lives together and work in common enterprises in community. There are, however, some words of caution in this section. Attention is drawn to the need for partners to be aware of their ideological commitments and their cultural loyalties. And it is also noted that one of the outcomes of dialogue will be to raise the question of sharing celebrations, rituals, worship and meditation.

The last group of guidelines concern the planning for meetings between Christians and other religious groups. Here the recommendation is that this should be undertaken ecumenically, wherever possible.

The guidelines also note that the situation in regard to dialogue is "complex, confusing and humbling" but, it is maintained, in this situation "the Gospel of our Lord Jesus Christ retains its divine given-ness. The Gospel cannot be limited to any particular culture, but through the inspiration of the Holy Spirit sheds its light in them all and upon them all".

POPE SHENOUDA III, FIRST OFFICIAL
VISIT TO WCC

Geneva (EPS) - "The World Council of Churches is the instrument of the divine will for the ecumenical movement of our century", declared Patriarch Shenouda III, of the Coptic Orthodox Church of Egypt, during his first official visit to the WCC, in Geneva, on 8 February. Addressing the staff of the WCC, the spiritual leader of over six million Egyptian Copts, praised the WCC's work for Christian Unity; the world-wide aid given to oppressed people, its activities for peace, and the encouragement given to witnessing to the Gospel in the different continents.

The 117th successor to the Apostle St. Mark, with his seat in Alexandria, took this occasion to confirm his church's ecumenical commitment and concern to work for this cause and the general well-being of the Churches all over the world. "We do not work for the Coptic Church, or for Egypt, but for the Gospel everywhere", he said.

Pope Shenouda III, who was accompanied by several dignitaries of his Church, was welcomed to the Ecumenical Centre by the Rev. Dr. Philip Potter, general secretary of the WCC, and senior staff. Dr. Potter noted that the Coptic Orthodox Church was one of the founder member churches of the WCC in Amsterdam in 1948, and added that this church "has always been concerned about the unity of God's people, as a sign and sacrament of the unity of all people in Christ." Dr. Potter also pointed out that the missionary and evangelistic tradition of the Coptic Church has greatly influenced the whole missionary movement of the Christian Church. This is because of its missionary activities, its profound monastic tradition and the importance given, since the second century, to the teaching and contextualisation of the Gospel. "In spite of centuries of political and religious pressure the Coptic Orthodox Church still exists in large numbers in Egypt", said Dr Potter.

When praising the ecumenical activity of that Church, Dr Potter expressed the desire that the cooperation with the WCC should continue. "Over the years the Council has sought to be of assistance to the Coptic Orthodox Church and we hope that this mutual ecumenical exchange will continue", he said.

Pope Shenouda III, and his delegation, arrived from London where he had consecrated the first Coptic Church in the United Kingdom. During his stay in Geneva, he also took part in the opening of the work of the Commission for Inter-Orthodox Dialogue with the ancient oriental churches, held at the Orthodox Centre in Chambesy, 7-11 February. He was also received by the civil and religious authorities of the Canton of Geneva.

The Coptic Orthodox Church of Egypt is the oldest Christian Church on the African continent. The Evangelist St. Mark preached in the region of Alexandria in the late 50's A.D. It is believed, that the first church was built in the year 64. Today, the Coptic Church has over six million faithful in Egypt and 53 bishops. There are Coptic communities in North and East Africa, in the states of the Persian Gulf, the Middle East, USA, Canada, Federal Republic of Germany, France, Switzerland, the Netherlands, Great Britain and Australia. The Coptic Church is a member of the Middle-East Council of Churches and of the All Africa Conference of Churches.

NEW MANDATE FOR
SODEPAX

Geneva (EPS) - SODEPAX, the only agency operated jointly by the World Council of Churches and the Vatican, has had its mandate extended for another three years. Known officially as the Committee on Society, Development and Peace, SODEPAX was founded in 1968 to promote ecumenical reflection and action by Christians on development and other world social questions. Its mandate was renewed in 1972 and again in 1976.

At the same time, the present executive officers of SODEPAX were confirmed in their positions: the General Secretary is Fr. John Lucal, S.J., a Roman Catholic priest from the USA, while the Associate General Secretary is Dr. Theo Tschuy, a Swiss Methodist pastor. The immediate parent bodies of the Committee are the Pontifical Commission Justice and Peace of the Holy See, whose president is Cardinal Bernardin Gantin, an African, and the Programme Unit Justice and Service of the World Council, headed by Mr. C.I. Itty from India.

SODEPAX acts as a liaison office between the World Council and the Justice and Peace Commission on social issues, and engages them in joint reflection and action on questions of parallel interest, particularly development and the New International Economic Order, human rights, new life-styles and the environment, and disarmament and peace.

EPS

APPEAL LAUNCHED FOR
UGANDAN REFUGEES

London (EPS) - In Britain to launch an appeal for Ugandan refugees is Anglican Bishop Festo Kivangere of Kigezi, who fled Uganda following the murder in February, 1977, of Anglican Archbishop Janani Luwum.

The aim of the appeal, which has the support of the Archbishops of Canterbury and York and will be made in Anglican and some other churches throughout England on Sunday, 18 February, is twofold. Besides helping to provide relief and emergency aid for the estimated 200,000 Ugandan refugees in neighbouring countries, the plan is to fund educational and scholarship programmes for exiled students so that they will be able to provide the professional and technical skills that will be needed to rebuild the country once President Amin's dictatorship has come to an end.

There are at present about 1000 students in exile, and 500 professional people such as doctors and teachers. Jobs in other African countries have been found for 350 of the latter, and up to the end of 1978 197 students had been placed in university and similar courses (over 100 in Britain, nearly 70 in the USA, and 21 in the Federal Republic of Germany) while places are currently being found for another 150.

An appeal in Australia in 1978 raised nearly 300,000 Australian dollars - (US \$ 320,000 approx.). Asked at a Press Conference in London (Monday, 12 February) how much he hoped the current appeal would raise in Britain, Bishop Kivangere said from Britain he would have expected more than £ 500,000 (US \$ 1 million).

EPS

CHILDRENS' SPIRITUAL RIGHTS
HIGHLIGHTED FOR IYC

London (EPS) - In this International Year of the Child, five specific "spiritual rights" of the child have been put forward for discussion by the Catholic Child Welfare Council of England and Wales. In doing so the Council has stressed that "spiritual" is not glibly to be equated with "religious".

The five proposed rights are:

- "(1) A child or young person has a right to the best of the spiritual heritage of the culture into which he or she is born.
- "(2) A child or young person has a right to express his or her spiritual belief in private and/or public without discrimination.
- "(3) A child or young person always has a right to deepen, doubt or alter the spiritual commitment into which he or she is being nurtured or educated.
- "(4) A child or young person has a right to schooling, family life and other institutional support which shall be complementary to his or her spiritual development.
- "(5) A child, especially in his or her early life, has the right to such protection from spiritual damage and handicap as is reasonable and appropriate."

EPS

NOTE TO PHOTO EDITORS :

In EPS No.4, 1 February, the Photo Oikoumene front page was designed to celebrate the International Year of the Child. We apologize for omitting to credit the photograph which shows a sculptured child's head, created by the famous Italian sculptor Francesco Messina. The design was created as an award to the winners in the Documentary Film Festival, MIFED, now widely regarded as the single most important event in theatrical/television product marketing. The photograph was taken by John Taylor of the WCC's Department of Communication, who was a member of the jury at the October '78, festival.

EPS

ADDENDUM TO THE ECUMENICAL CALENDAR 1979, PUBLISHED IN EPS No.4
on 1 February 1979

The following changes have been made in the programme of the WCC's activities in 1979 :

<u>Date:</u>		<u>Place:</u>
8 - 22 April	: Seminar on the theme "Orthodox Theology and Spirituality"	Bossey
29 May - 1 June	: Working group on "Common Witness" organised jointly by the WCC's World Mission and Evangelism (CWME) and (SPCU) Secretariat Promoting Christian Unity (Vatican)	Bossey
16 Oct. - 28 Feb.	: Winter semester of the Ecumenical Institute Bossey on the theme "The Kingdom of God and the Future of Humanity"	Bossey

Please note the following corrections:

25 June - 7 July	: CMC-Bossey: "The Healing Ministry of the Church" a course for Pastors, doctors and interested lay people	Bossey
28 June - 5 July	: RCL/CWM : Regional Indian Seminary for the development of missionary parishes (45)	Durgapur

Please delete:

24 - 29 September	: CWME : Orthodox seminar on the Church as witnessing community.
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THE NEXT EPS WILL APPEAR ON 8 MARCH 1979

CHURCH OF SWEDEN ASSEMBLY ENDS
FIVE WEEK HISTORIC SESSION

Stockholm (EPS) - Two questions which for many years have vexed church and civil authorities alike, have only been partly answered in the sessions of the Church of Sweden's constituted Assembly which ended 23 February, after meeting for over five weeks.

The two questions, the relationship between church and state and the ordination of women, completely dominated the proceedings.

"I am disappointed - now everything's up to the government" said Archbishop Olof Sundby after the final session. He referred to the fact that the Assembly had only hours before voted no change to the relationship between church and state.

"I do not think that the decision taken by the Assembly is good for the necessary renewal of the Church of Sweden" said the Archbishop. Among other leading churchmen who clearly shared Archbishop Sundby's view is the Minister for Church Affairs, Bertil Hansson, representing the Swedish minority government. Hansson had hoped that the Assembly would accept the proposals put to the Assembly about changed relationship. But 54 delegates voted against a change and only 42 were in favour of them.

The Minister later said that "he wanted to avoid a total confrontation in the state-church debate" but he also felt that "the question is now ripe enough to be dealt with".

But a separation between church and state can still come about in Sweden. The government can propose to parliament that a change should take place. But even if parliament agrees to the proposition, the church assembly must also agree. And the Assembly has the right to veto such a proposal. Therefore, many feel that the first step must be to remove from the church the right of veto.

The second question concerned the ordination of women and opposition to such ordinations. The assembly accepted the governmental proposal that men and women should enjoy equal rights to perform their duties as pastors in the church with a majority vote of 59 over 37. This means however, that those who feel that the ordination of women is against their deeply held conviction, may, without prejudice, hold this opinion, but in questions where there is a choice of working together with an ordained woman, it is the one who opposes the ordination of women who has to step aside, while the ordained woman continues with her normal duties. Furthermore this means that the conscience clause is rescinded and replaced by the new rules of cooperation worked out by the Archbishop and his special committee.

The group of 37 voters pleaded for another ruling, namely that the scheme proposed by the Archbishop's special committee about collaboration between men and women should be abolished in July 1983. At that time, all those pastors who felt that they could not accept ordained women in the Church of Sweden, would either have to leave the church or accept to work side by side with the ordained women. This minority demand was, however, rejected. The only woman pastor in the Assembly, Christina Odenberg, voted in favour of the minority proposition.

(more)

Many spokesmen feel that the Swedish Church has come through a difficult situation without offending either side. At the same time, the future will tell if the Assembly decisions have substantially helped to overcome the differences that for so long have been evident in the church. A split has been avoided, but there is no unity in the church for the future.

EPS

BOSSEY STUDENTS EXPRESS
SUPPORT FOR PCR

Bossey, Geneva (EPS) - Students and staff of the 27th Graduate School of the Ecumenical Institute, Bossey, made a public declaration of support for the World Council of Churches' Programme to Combat Racism in a ceremony last week when a sum of Sw.Francis 641.- was handed over to the WCC's Special Fund of the PCR.

In donating the money the students also handed to the Rev. José Chipenda, of the PCR staff, a statement, signed by 61 persons in which the students endorsed "the humanitarian grants given to oppressed people". Copies of the statement are also being presented to Dr. Philip Potter, general secretary of the WCC, Pope John Paul II, Kurt Waldheim, secretary general of the United Nations, and Dr. Karl Hertz, director of the Bossey Ecumenical Institute.

During their five month course the Graduate School students have been studying the theme: "The Holy Spirit and the Ministry of the Church". In this work was carried out on exploring the proclamation of the good news to the poor and the oppressed as a particular manifestation of the work of the Spirit. These investigations led them in the resolution to declare their own support and to donate money to the Special Fund. Forty-six students and a number of staff contributed the cost of lunch early in February. This amount together with individual contributions made up the amount handed to PCR.

EPS

250,000 INVITATIONS SENT OUT FOR
THE "KIRCHENTAG" IN THE FRG

Fulda, FRG (EPS) - Some 250,000 brochures inviting people to the 18th German Evangelical Church Kirchentag have been sent to the parishes. The meetings will take place from 13-17 June in Nuremberg and will be based on the theme "Called to Hope". This mass rally of German Protestantism will feature worship, round table discussions, lectures from eminent theologians, Bible studies and various workshops which will allow the thousands of participants to become familiar with the theme. One of the attractions is again this year the "market of possibilities" where 440 groups coming from the churches and from the various sectors of society share with all the participants concrete ways of putting their hope into practice.

EPS

CHURCH OF ENGLAND SYNOD CONSIDER
RELATIONS WITH ROMAN CATHOLICS

London (EPS) - The three agreed statements on the eucharist, on ministry and ordination, and on authority drawn up by the Anglican/Roman Catholic International Commission (ARCIC) have won the endorsement of the general synod of the Church of England meeting in London, 20-23 February. The Church of England's response will now go forward to the Anglican Consultative Council which next May is to consider the response of the Anglican Communion as a whole.

In endorsing the three agreed statements - which it affirmed were "sufficiently congruent with Anglican teaching to provide a theological basis for further dialogue" - the Synod called for additional important steps towards unity to be taken. It asked ARCIC to start work on a fourth agreed statement on the doctrine of the Church to provide an overall context for the three existing ones. And it called for the setting up of a permanent joint commission "for continuing oversight and development of official Anglican/Roman Catholic relations" as part of the implementation it urged of the stage-by-stage progression to full communion recommended by the 1968 Malta Report of the Anglican/Roman Catholic Joint Preparatory Commission.

The Synod also in its motion underlined the fact that doctrinal agreements could not by themselves achieve the goal of Christian unity and asked the Anglican Consultative Council to consider what action might bring that unity about. But it decisively rejected an amendment from the Evangelical wing which would have made discussion of justification by faith a pre-condition of further progress and another amendment which would have submitted the ARCIC statement on authority to the Church of England's 43 dioceses "in view of the fundamental differences between the Church of England and the Roman Catholic Church on authority".

The striking feature of the Synod's debate on the ARCIC statements was the quotations made by Dr Eric Kemp, Bishop of Chichester, during his opening speech from the elucidations of their agreed statements drawn up by ARCIC but not yet apparently published. In these elucidations ARCIC had on the eucharist stressed the need to hold in balance two complementary movements within an indissoluble unity - "Christ giving his body and blood and the communicants feeding upon them in their hearts by faith". In the past, ARCIC noted, acute difficulties had arisen when one or other emphasis had become almost exclusive: "In the opinion of the commission neither emphasis is incompatible with eucharistic faith, provided that the complementary movement expressed by the other position is not denied. Eucharistic doctrine must hold together these two movements since in the eucharist, the sacrament of the new covenant, Christ gives himself to his people so that they may receive him through faith." And in connection with such issues as reservation of the blessed sacrament and eucharistic adoration ARCIC stressed that there could be a divergence in matters of practice and in theological judgements concerning them without destroying a common eucharistic faith: "Differences of theology and practice may well coexist with a real consensus on the essentials of eucharistic faith - as in fact they do within each of our communions."

(more)

On the ministry, ARCIC stated that agreement on the essentials of eucharistic faith and on the nature and purpose of priesthood, ordination and apostolic succession was the new context in which these questions should now be discussed: "This calls for a reappraisal of the verdict on Anglican orders in Apostolicae curae" - Leo XIII's Bull of 1896 declaring Anglican orders absolutely null and utterly void.

For his part, Dr Kemp pointed to an important difference between the two agreed statements on the eucharist and on ministry and ordination on the one hand and on the other that on authority. The latter was admittedly incomplete, the beginning rather than the conclusion of a debate, but "the other two, while not claiming to have said all that can be said about the doctrines of the eucharist and the ministry, do nevertheless claim to have said all that it is necessary to say on questions where agreement is indispensable for unity".

During the debate stress was laid on the need for the proposed permanent joint commission to be representative not just of theologians but of the entire membership of both communions and for it not to be drawn exclusively from the first world, as ARCIC is. There were also reminders that the Church of England should remember its relations with Churches other than Rome - particularly with the Methodists, the United Reformed Church, the Churches of Christ and the Moravian Church with whom it is now actively considering covenanting for unity. And a warning against undue ecumenical euphoria came from the Bishop of Derby, the Rt Rev. Cyril Bowles: "Miracles apart, reunion with the Church of Rome is not just round the corner, and it is important that we should not behave as if it is".

The synod also learned what has been holding up publication of the long-awaited report of the working party on homosexuality set up in 1974 under the chairmanship of the Rt Rev. John Yates, then Bishop of Whitby and now Bishop of Gloucester. "What we are considering is whether there is a way of presenting this report which makes it clear that this is a contribution to the understanding, by Christians and others, of this difficult issue, and not the final word by the Church on this subject," said the Bishop of Truro, Dr Graham Leonard, when explaining that the Board for Social Responsibility, of which he is chairman, had already considered the report at two meetings, one in October and one in January. If at its next meeting in May the Board agreed to publication that could take place in September. The bishop assured questioners that there was no question of the Board interfering with the working party's independence or censoring its report, which in due course would be published in its entirety. What was still to be decided was whether or not there should be accompanying comments from the Board.

EPS

WORLD EVANGELISM CENTRE
OPENS IN SYDNEY

Sydney (EPS) - A new centre for the world headquarters of the World Evangelism programme of the World Methodists Council was opened recently in Sydney, Australia, with the intriguing address of "1 Angel Place", by the Rev. Winston O'Reilly, a president of the World Methodist Council. (WMC).

WMC's Director of World Evangelism, Dr. Alan Walker, in outlining the plan for World Evangelism, said that this "rises from the need of the world." He went on: "World society is trapped in the false values of moral permissiveness, poverty, racism, violence, and war. Desparately the world needs the Christian message and power to break the tyranny of sin and death and to find a new beginning.

"The Church is the greatest multi-national corporation on earth. World Evangelism is the church mobilising its global resources for a global task. It represents the church after years of introversion and defeatism finding its nerve again. It shows the church returning to its first love and its first priority which is offering Christ to the world.

Dr. Walker also claimed that the World Evangelism programme expresses the new global strength of the Christian Church. It recognises that the world can now think and act globally because of jet plane travel and instant communication.

EPS

CHRISTIAN INSTITUTE EUROPE CLOSES
ITS DOORS

Utrecht (EPS) - The office in Europe of the Christian Institute of Southern Africa will close at the end of March. The staff members of the Christian Institute who have had to leave South Africa have had to recognise that it is practically impossible to function as a European office while the banning of its Director Dr Beyers Naude and other staff continues. The Director of the European office, Dr Theo Kotze, has informed friends of this decision in a letter. The Christian Institute was banned on 19 October, 1977. On the same day Dr Beyers Naude and other staff members were also banned.

Initially Horst Kleinschmidt escaped to Europe (April 1976), then Mrs Oshadi Phatkathi (April 1977) and finally Dr Theo Kotze (July 1978). Horst Kleinschmidt fled after he had been detained for 2 1/2 months in a Pretoria jail, Mrs Phatkathi was in jail several times and Dr Kotze had been banned. From Utrecht they have tried ever since to pursue some of the work of the Christian Institute, but it became increasingly clear that without the opportunity for consultation with those in South Africa, it is no longer possible to continue to function as an organisation. In particular, the impossibility for joint consultation over the changed circumstances, has come about due to the banning of the organisation and the silencing of its Director. It is thought, therefore preferable to avoid the impression that the Christian Institute can still function under present circumstances.

EPS

WCC TEAM VISIT
ETHIOPIA

Geneva (EPS) - "There is no evidence of systematic, nationally sanctioned persecution of Churches and Christians because of their faith or religious practice" in Ethiopia, reports a World Council of Churches (WCC) sponsored team which spent nearly three weeks in various parts of the country in January and February.

However, the group reports that there is evidence of continuing incidents of actions taken against individuals, including imprisonment without trial and even torture, and in isolated cases against religious institutions like churches and monasteries. The team regarded these actions as serious. They also recognized that there is no mass execution and the reported closing down of all Orthodox churches in Kaffa is completely untrue.

The team visited Ethiopia primarily to become better acquainted with the development efforts of the Ethiopian Orthodox Church as well as with the needs for immediate assistance and relief.

The Ethiopian Orthodox Church is one of Christendom's oldest churches and claims some 17 million members with 200,000 clergy in 900 monasteries and 16,000 churches.

The events of 1974 left the church with a very profound uncertainty. While basically welcoming many of the reforms which took place the church was depressed by the fact that its economic basis was completely taken away by the nationalization of all the immobile income-earning property.

However, during 1978, the Holy Synod was entirely renewed, the process culminating in January 1979 with the consecration of 13 new bishops. The new parish council structure was accepted in 1978 and is now being implemented throughout the sixteen dioceses. This movement should give impetus to rebuilding the church from the people and congregational level.

The impression the team reached from this visit was that the government is not hostile to the church indeed there is an offer to the church to participate in formal and informal education. But at this stage of its development the operational weaknesses of the church both structurally and personnel-wise need to be overcome before any real contribution can be made for the benefit of the people as well as the transformation of society.

Participants in the team visit were: Dr. Aaron Tolen, Cameroon, John Schulz, Church World Service, based in Nairobi; Dr. Winfried Laaser representing voluntary church organizations in Germany; Prof. Vitaly Borovoy from the Russian Orthodox Church, and Mr. Wolfgang Schmidt and Mr. Stanley Mitton of the WCC staff.

EPS

INCREASED COOPERATION BETWEEN
WCC AND VATICAN

Geneva (EPS) - Pope John Paul II, in a message addressed to the Joint Working Group (JWG) of the World Council of Churches and the Roman Catholic Church, expressed the desire that ways be found to ensure increased cooperation between the Catholic Church and the World Council and that efforts to hasten the re-establishment the unity of all Christians be intensified. The JWG, which is in charge of relations and cooperation between the WCC and the Roman Catholic Church, met near Neuchâtel (Switzerland) between 27 February - 2 March.

The WCC's Central Committee, durings its January meeting in Jamaica, approved the report of JWG and pointed out that a "real rapprochement among the churches has grown". "This must be an impetus for further steps in the movement towards unity".

The report stated also that beyond the envisaged studies and general theological work "the common voice of the Christian conscience should be made more manifest especially regarding the threats to justice and peace". It was therefore suggested that the JWG explore the possibility of common approaches in areas like human rights, disarmament, world hunger and the International Year of the Handicapped, announced by the UN.

The Pope's message, conveyed to the JWG by Bishop Ramon Torrella Cascante, vice-president of the Secretariat for Christian Unity, expressed the hope that "ways of ensuring increased cooperation between the Catholic Church and the World Council of Churches be found". He also stated: "I wish to convey to it, my desire that efforts to hasten the re-establishment of unity among all Christians should be intensified", and added "it is a matter of urgency that we should be able to bear witness to our faith in Christ and his saving work."

The JWG was set-up in 1965, and usually meets once a year; it consists of nine WCC representatives and nine representatives of the Roman Catholic Church. This week's meeting was the first since the election of the new Pope.

EPS

GERMAN CHURCH HELP RECOGNIZED AT
BERLIN FILM FESTIVAL

Berlin (EPS) - Bishop Martin Kruse and the Church of Berlin were thanked for their consistent support of the Berlin International Film Festival and the work of the church in the media, especially film, during the 29th festival held last week, by Mr John Taylor in his capacity as President of Interfilm (International Interchurch Film Centre).

"At a time when churches and other religious bodies are searching for their proper presence in the world of media", Mr Taylor went on, "the church of Berlin has set an example for us all".

The occasion was the annual reception hosted by the Bishop for the festival which Mr Taylor said had provided ground for the essential

(more)

dialogue between church and cinema. The church's support has been in the way of funds for the awards given by the Interfilm jury. In addition to the major prize awarded each year in the name of Bishop Otto Dibelius, Interfilm has given awards to many films often on the controversial issues of justice. These awards have helped many young film makers, especially from the third world, with money and with distribution through the Interfilm network. Over the years more than DM 100,000 (approx. US\$ 60,000) have been awarded.

Also at the reception a welcome was given to the new director of the Berlin festival, Mr Moritz de Hadeln, who in April replaces Dr Wolf Donner. Mr de Hadeln has long association with Interfilm in the Nyon and Locarno film festivals and did much to revitalize these two festivals.

EPS

EVANGELISATION - A VITAL TASK SAYS WCC CONSULTATION

Geneva (EPS) - Regional Secretaries, charged at the level of their own church conferences with responsibility for evangelism, have indicated that promoting evangelism at all levels of Christian life is one of today's vital missionary tasks.

Meeting during early February at the invitation of the Commission on World Mission and Evangelism (CWME) of the World Council of Churches (WCC) the participants in the consultation, representing evangelism on five continents, considered the renewed interest in evangelism and how this challenges the churches.

They were unanimous in recognizing that churches and Christian communities need to rediscover the significance and the promises that evangelism could bring to the life of the whole Christian community.

During the discussion it became apparent that the time for only one type of evangelism has gone, and that action is needed today to find those forms and methods of evangelism which can be adapted to precise situations, which are very different in the life and faith of the churches and their faithful.

"Evangelism is not only a crusade for Christ", said John Kurewa, evangelism secretary of CWME, after the consultation, "today it must be contextualized". This experience is the conclusion to be drawn from the experiences shared by the representatives of the various continents at the consultation in Geneva. In the Middle East, it was pointed out, that collaboration between the Christian Churches is already a credible Christian witness in the midst of Islam. In some places sharing in the struggle for social justice will be seen by the local community as a consistent expression of the Christian faith. Elsewhere the preaching of the Word of God can be the form of evangelization best adopted.

"So Evangelization is still our task" concluded Mr. Kurewa, "but we must find the best way to go about it".

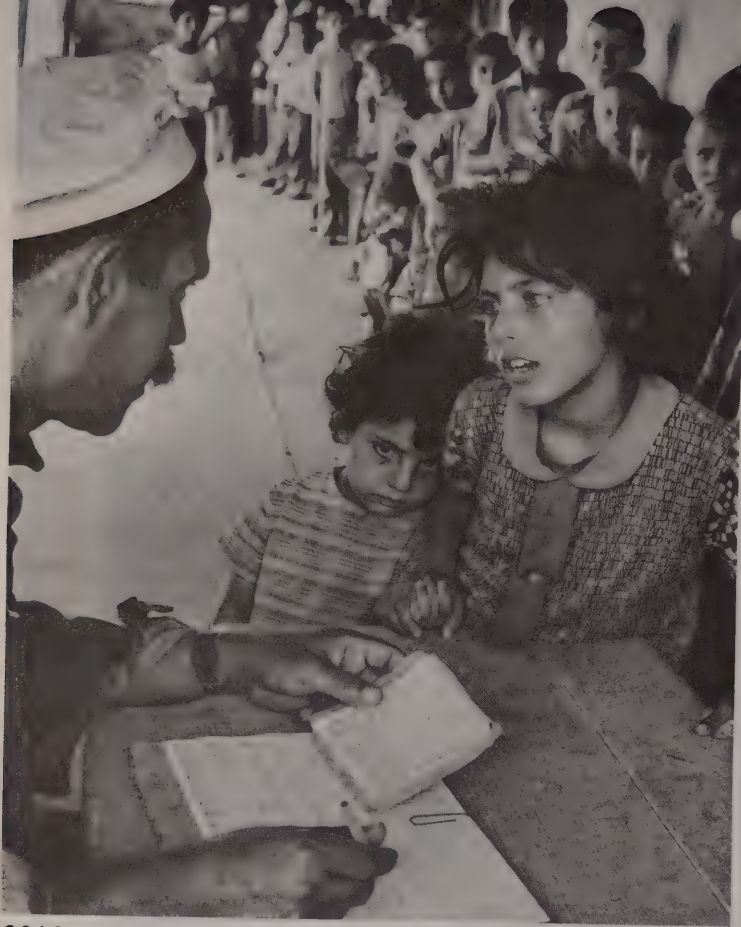
The CWME will organize in June at the Ecumenical Institute, Bossey, a workshop to go into these issues in more depth. The results of the June consultation will be included in the world mission conference to be held in Melbourne in May 1980.

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MARCH 1979

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THE YEAR OF THE CHILD

The 1979 Year of the Child, so designated by the UN, is designed to draw attention to the specific needs and rights of children. This picture spread graphically illustrates some of these. The need for food; the right to education; the rights and demands of the handicapped; the need for proper shelter; the right to be able to play, and above all the need to be cared for and loved, to be a person and not just a statistic.

(Photos: WCC/UNRWA/WFP (G.de Sabatino)
UN/Salgado Jr.)



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Photos are available from the World Council of Churches, Film and Visual Arts Department, P.O.B. 66, 1211 Geneva, at the cost of Sw.Fr.12.- or equivalent in your currency. Free of charge to Eastern and developing countries.

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THE NEXT EPS WILL APPEAR ON 15 MARCH 1979

JWG STRENGTHENS COOPERATION BETWEEN WCC AND RC CHURCH

Neuchâtel (EPS) - Ways to reach a deeper unity; opportunities for common witness, and increased cooperation on social issues, were the three main issues discussed by the Joint Working Group (JWG) of the Roman Catholic Church and the World Council of Churches at its annual meeting held in Louverain, nr. Neuchâtel, 26 February - 2 March. The JWG was formed in 1965 and consists of nine WCC representatives and nine representatives of the RC Church.

The Rev. Lukas Vischer, director of the WCC's Secretariat on Faith and Order, and vice-secretary of the JWG since its beginning, emphasised the close interdependence of these three issues. "Without a deepening of their unity and a common confession of the same faith, the Churches cannot act efficiently in this society". But, he added "the faith we already share as Christians is a common basis sufficient to begin to act on common concerns.

The JWG agreed that one of the fundamental elements for a full communion between churches is unity in the faith, i.e. a common confession in the same apostolic faith. A study was launched two years ago on "The Unity of the Church - The Goal and the Way", in close collaboration with the Faith and Order Commission. This must be continued because the present different perspectives and working methods to achieve this common confession have still to be found. "It is obvious that we are not yet at the point of such a profession of faith" declared Father Pierre Duprey, of the Vatican Secretariat for Promoting Christian Unity, after the meeting. Some time ago a consultation organised by the JWG in Venice, produced a draft report on these issues to which now some 30 Catholic theologians are invited to react.

The Louverain meeting also decided that next May, a consultation will deal with opportunities for witness which can be shared between WCC member churches and the Catholic Church.

There are already opportunities for collaboration in the field of social action. This should not cause problems for example, in the field of development and in challenging violations of human rights, and torture. However, as Dr. L. Vischer pointed out "in questions of family matters, sexual ethics, the churches have not reached a common understanding which would enable them to act together". Therefore, it is important that the study on approaches and presuppositions concerning Christian ethics which condition presently the involvement of the Churches in social actions, be quickly deepened. In addition, it should be assessed how the differences existing between the Catholic Church and the 295 member church WCC - e.g. the structures and methods in taking a decision - constitute an obstacle, or an opportunity for joint social action.

Pope John Paul II, who a week prior to the JWG meeting had received the WCC's General Secretary, Rev. Philip Potter, in a private audience, sent a message to the JWG meeting which declared: "I wish to convey to it, my desire that efforts to hasten the re-establishment of unity among all Christians should be intensified", and added "it is a matter of urgency that we should be able to bear witness to our faith in Christ and his saving work." He expressed the desire that ways be found to ensure an increased cooperation between the WCC and the Catholic Church.

HUMAN RIGHTS PROGRAMME
NEEDS FINANCIAL SUPPORT

Geneva (EPS) - The "Churches' Human Rights Programme for the Implementation of the Helsinki Final Act" could begin if it were not for financial difficulties. The programme is being sponsored by the Canadian Council of Churches, the Conference of European Churches (CEC) and the National Council of the Churches of Christ in the USA. During a meeting, at Cartigny, near Geneva, 27 February - 1 March, the Working Committee composed of representatives of the three sponsoring bodies adopted methods and criteria for the programme implementation.

But the programme cannot begin yet. "We are at the end of the runway, ready for take off, but we still have to test our engines" declared Rev. Glenn Garfield Williams, general secretary of the Conference of European Churches. "We have the structure, the guidelines, a working group, several candidates for the position of programme secretary, but the engines, i.e. finances, are causing difficulties". The initial programme is planned for five years. At the moment, however, only half of the Sfr. 200,000 required for 1979 is at hand; for 1980 even more is outstanding.

The programme aims to give member churches in the area of the Helsinki Final Act the means to foster a real and objective discussion on the various concepts and issues concerning human rights.

Secondly, this programme will "keep in touch" with the consultative group on human rights of the WCC's Commission of the Churches on International Affairs (CCIA).

Thirdly, the programme will arrange in 1981 a colloquium on "The Relationship Between the Individual and Society in a Christian Perspective". This colloquium will evaluate the work carried out by the programme, as well as discuss the development of ideas, approaches and positions within the Churches.

Finally, the programme will handle complaints about the violation of human rights received by individuals and groups in the Helsinki Act area. "This programme is not only a complaints office" stressed Mr. Williams. "But it will handle such problems according to criteria which have already been agreed by the working committee".

As a result of important decisions concerning human rights at the Nairobi Assembly of the WCC in 1975 a decision was taken to set up a Human Rights Advisory Committee with representation on a world-wide scale. At the same time plans were laid to establish a Working Committee specifically for the area covered by the signatory States of the Helsinki Final Act.

EPS

SCIENCE STUDENTS CONFERENCE ON
FAITH, SCIENCE AND THE FUTURE

Geneva (EPS) - An international conference for science students on issues of faith, science and the future is to be held at Wellesley College, Wellesley, Mass. USA from 6-11 July. Sponsored by the World Council of Churches this conference is being planned in conjunction with the World Conference on the same topic to be held 12-24 July, at the Massachusetts Institute of Technology, Cambridge, Mass.

About 80 Christian students are expected to take part, the majority of them science and theological students. While this implies that the Conference themes will be approached primarily from a Christian perspective, it is obvious that Christians cannot speak for all peoples. Around the world, adherents of other beliefs are also struggling with the same problems. Consequently, at least ten such students will be invited to participate in both conferences.

For several years, the World Council of Churches' Sub-Unit on Church and Society has been conducting studies on the impact of science and technology on society and trying to relate the Christian struggle for social justice to the concern for an ecologically sustainable society. The emerging ecumenical concept of a "just, participatory and sustainable society" reflects an attempt to point to the far-reaching social and economic changes which will be required if humanity is to survive and an acceptable quality of life is to be secured. These changes will involve a major reorientation of the ways in which science and technology have hitherto been developed and used.

Together with their contemporaries, students of science and technology will bear the future consequences of the present impact of science and technology upon society. They will, however, play a very specific and significant role in shaping the science and technology of the future. Already, as students, they are often to a large degree identified with the values of the scientific culture and its institutions which they are preparing themselves to serve. They are therefore to some extent held responsible by their non-scientific colleagues for the promises and threats of the technological society.

The conference will be an occasion for them to examine this responsibility, and how it differs in varying social, political and cultural situations. Furthermore, the conference will provide an opportunity to investigate how, and to what extent, science and faith can relate to each other in the search for a more human and just society, and to evaluate the novel and often alarming consequences of contemporary scientific and technological developments in the light of Christian faith, expressed individually and corporately.

EPS

US AND SOVIET CHURCHES TO
DISCUSS DISARMAMENT

Geneva (EPS) - Church leaders from the two superpowers - US and USSR - are to meet in Geneva, 27-29 March, to arrive at a common position on the moral imperatives for disarmament.

The theme of the meeting will be "The Responsibility of the Churches in the USA and the USSR for Disarmament". Each delegation is responsible for presenting a theological paper. A representative from each country will also present a technical paper.

The delegations from the USA and the USSR will each include 10 church leaders. The USSR delegation will include representatives of the Russian Orthodox Church, the Latvian Lutheran Church, the Estonian Lutheran Church, the Armenian Orthodox Church, and All Soviet Baptist Union. The USA delegation was named by the National Council of the Churches of Christ in the USA and includes the President, General Secretary, Vice-President, and Secretary of the NCCC Governing Board.

EPS

US CHURCHES RESPOND TO WCC
PROGRAMME ON "WOMEN AND MEN"

New York (EPS) - An invitation to participate in the World Council of Churches' study on "The Community of Women and Men in the Church" was issued here recently by Jeanne Audrey Powers, chairperson of the Faith and Order Commission of the National Council of Churches, the sponsor of the study in the US.

The WCC's Nairobi Assembly in 1975 called for a study on language and imagery about God, Ms Powers recalled. After careful consideration, the Council's Faith and Order Commission said: "Theology entails watching our language in the presence of God. Both generic language and the conventional use of male and female language in speaking about God and the Church stand in the way of a Christian community in which all can participate fully. Both present theological problems that urgently need Faith and Order's attention."

Ms Powers recalled that the commission hired the Rev. Constance Parvey, a clergy woman of the Lutheran Church in America, to lead the study, the first woman ever appointed to the commission's staff.

"This step recognized that sexism is a problem for the whole church, not just women," said Ms Powers. "No longer can the Church afford to overlook one-half the world's people." The commission includes Roman Catholics as full members and a large number of Orthodox.

In the US, she reported, ecumenical pilot projects involving both women and men have been completed in New York and Boston, denominational groups are forming in Valley Forge, Pa., and Philadelphia. Ten councils of churches will be engaged in study. United Presbyterian Men and United Presbyterian Women are co-sponsoring local groups. And the World Federation of Methodist Women used the study for their observance of World Federation Day.

Topics suggested for discussion include human sexuality, theological education, language, symbols, "liturgical cleansing" and renewal, according to Ms Powers.

US BRETHREN JOIN
NESTLE BOYCOTT

Elgin, Illinois (EPS) - The Church of the Brethren General Board in the USA has endorsed the boycott of Nestlé products and has urged members of the denomination to participate in the boycott.

Nestlé has been criticized by religious and other groups for its aggressive marketing of infant formula products in developing nations. Critics cite research which indicates that the substitution of commercial infant formula for breast milk in areas where poverty, illiteracy, impure water and inadequate sanitation prevail has resulted in infant malnutrition, illness, brain damage and death.

Religious groups have confronted infant formula manufacturers and distributors with this research and have requested that they change their marketing practices. Among the practices which have been most criticized are the employment of "milk nurses", women who dress and act like health care professionals but who are employed by the infant formula companies to sell their product; giving free samples to clinics, health care professionals and consumers; and advertising which encourages women in developing nations to believe that infant formula, rather than breast milk, is more nourishing for their children.

In its statement endorsing the boycott, the General Board called upon Nestlé to cease advertising its infant formula in areas where social economic and environmental conditions are such that the use of formula is apt to damage the health and well-being of infants; remove "milk nurses" from hospitals and maternity clinics; discontinue free sample distribution to consumers; and terminate the giving of special incentives to doctors and other health professionals.

The Board instructed its offices and agencies to observe the boycott in their buying practices and called on members of the Church of the Brethren to cease purchasing Nestlé products, to inform the Nestlé Company of their action, and to share their concerns with food and industry personnel, neighbours and friends until such time as Nestlé makes the changes called for.

A number of infant formula manufacturers have been approached by the religious groups through shareholder resolutions. Nestlé, however, is a transnational corporation based in Switzerland and is thus immune to shareholder action in the United States.

The Brethren action follows the recommendation of the Governing Board of the National Council of Churches in the USA, that member communions consider their response to the infant formula controversy. The NCC Governing Board endorsed the boycott at its November 1978 meeting.

EPS

CHURCHES SEEK CONSENSUS ON EVANGELISM

Sydney (EPS) - Churches need to find ways and means of making a common witness in the Australian community, said a conference held in Sydney at the end of February.

Fifteen participants examined the theme "Common Witness and Evangelisation", using three international statements on evangelism as background. The groups found a large degree of agreement between the three statements, one by Pope Paul VI, one by the World Council of Churches' Nairobi Assembly, and the third by a congress of evangelical Christians at Lausanne in 1975.

On the basis of a consensus concerning the nature of the Gospel to be proclaimed and the demand made on the Churches by the Gospel, the conference drew up a list of suggestions for common action by the Churches. Local action was the major emphasis.

Participants were drawn from the Roman Catholic Church, Church of England, Uniting Church, Churches of Christ, Lutheran Church and Salvation Army. The meeting was convened by the Australian Council of Churches and the Australian Episcopal Conference of the Roman Catholic Church.

EPS

NON-DOCTRINAL FACTORS OBSTRUCT CHURCH UNION

Strasbourg (EPS) - The Centre for Ecumenical Studies in Strasbourg will be organising its 13th international ecumenical seminar from 2-12 July. This year's theme will be "Human Community - Unity of the Churches". Approximately 60 participants, coming mainly from Europe, are expected to attend this seminar.

In the invitation letter, the Centre mentions that in recent years, progress has been made in doctrinal matters, and in the search for church union. But it also adds that: "The Churches are realizing that apart from doctrinal matters non theological factors are playing an important role". This year's seminar proposes to study the importance and influence which these factors can have on the search for union and how to overcome this obstacle.

EPS

NEW BISHOP FOR SIERRA LEONE
UNITED METHODIST CHURCH

Freetown, Sierra Leone (EPS) - Thomas Syl Bangura, has been elected bishop of the United Methodist Church in Sierra Leone, following Bishop Benjamin A. Carew, who is retiring.

The Rev. Thomas Bangura is at present pastor of the King Memorial UM Church in Freetown, and has for two years assisted with administration in the bishop's office.

The UM Church is the larger of the two significant Methodist Churches working in Sierra Leone. It has some 207 congregations, 37 ordained ministers, 49 lay evangelists and 85 lay preachers. Total membership is in excess of 32,000.

EPS

SACC CALL FOR COMMON SENSE
IN NAMIBIA

Johannesburg (EPS) - "The latest news about Namibia causes great concern to many who have been working and praying for a negotiated settlement that would gain international recognition after UN supervised elections" says a statement issued here by the South African Council of Churches' Executive Committee (7 March).

The statement goes on: "Both sides in the armed struggle have been guilty of actions calculated to jeopardise any hoped for ceasefire and ultimate settlement. But there is still hope even at this late hour that common sense will prevail.

"In the name of God and humanity, we the Executive Committee of the SACC meeting in Johannesburg, call on all parties involved in the dispute to stop hindering the settlement process either by making impossible demands or by taking pre-emptive military action, for the sake of the people of Namibia and the peace of Southern Africa. We have before us the awful lesson of Rhodesia to warn us all of the high price of failure to secure an internationally recognised settlement. The price will be calculated in thousands of human lives lost needlessly and in the destruction of a land that has so much potential.

"People are dying whilst politicians quibble over details and an atmosphere of suspicion and distrust is being intensified which augurs ill for the future of an independent Namibia. For God's sake let all concerned grab the opportunity of a ceasefire whilst it exists. Tomorrow may be too late."

EPS

SHELL FACES SHAREHOLDER ACTION
ON SANCTION BUSTING

London (EPS) - Church bodies in Britain and Ireland are trying to censure one of Britain's major oil companies for its part in flouting sanctions against Rhodesia and to obtain an assurance that it will not participate directly or indirectly in the supply of oil to Rhodesia as long as UN sanctions are in force.

The oil company is Shell Transport and Trading Ltd., a holding company of the Royal Dutch Shell group. A resolution condemning its participation in the supply of oil to Rhodesia in defiance of sanctions and seeking assurances that it will comply with sanctions in the future has been drawn up by a working party representing a number of Christian Churches and advisory groups.

Whether the resolution can be proposed at Shell's annual general meeting on 18 May depends on whether the working party can persuade 100 shareholders formally to request the directors to include it on the agenda.

Represented on the working party are: Christian Aid, Christian Concern for Southern Africa, the Council for World Mission, the Overseas Division of the Methodist Church, Pax Christi (the Roman Catholic peace movement), the Presbyterian Church in Ireland, the Religious Society of Friends, the Church and Society Department of the United Reformed Church, the United Society for the Propagation of the Gospel, and the Roman Catholic Archdiocese of Westminster. The Church of Scotland, the Church in Wales and the British Council of Churches have asked to be kept in touch with developments.

EPS

INCREASED PROGRAMME INTERESTS
FOR SODEPAX

Geneva (EPS) - Plans to extend the programme of SODEPAX during 1979 with special studies on the 3rd UN Development Decade, including the work of UNCTAD, and on ecumenical involvement in disarmament were approved by the SODEPAX committee meeting here, 5 - 6 March.

The committee is composed of representatives of the Holy See and the World Council of Churches. SODEPAX, which stands for Society, Development and Peace, is the only permanent joint organization between the WCC and the Vatican. The mandate for the organization has just been renewed until the end of 1981.

The committee stressed the need for deepening liaison on social questions, mentioning in particular, four areas: development, peace and disarmament, human rights, and new life styles.

At the same time, the SODEPAX programme on the search for a new society, begun in 1976, is to be reviewed, in order to assess more systematically the ecumenical reflection and action at local and national levels.

The committee also agreed that a case study be undertaken in one country of national ecumenical cooperation on social questions. It is hoped that such an in-depth probe will help the churches in other countries to discover new trends and methods of ecumenical reflection.

The committee was co-chaired by Fr. Roger Heckel, SJ, the Secretary of the Pontifical Commission Justice and Peace of the Holy See, and Mr. C.I. Itty, co-ordinator of the Justice and Service Unit of the WCC.

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THE NEXT EPS WILL APPEAR ON 29 MARCH 1979

PENTECOST 1979Message from the Presidents of the
World Council of Churches

The first Christians were united in heart and soul (Acts 4:32). They had everything in common: one confession, one faith, one baptism, one hope, one God and Father of all. All of them felt called to live in one and the same hope (Eph. 4:4-5). To be outside this fellowship meant being in a world without hope and without God (Eph. 2:12). Trusting in the word of their Lord and Master they hopefully awaited the fullness of salvation. In confidence they saw through the hardships of their time towards the future, when their hope was to be fulfilled.

The Ecumenical Movement of our time has discovered again the intimate link between the search for the unity of all followers of Christ - a unity already to be found in the faith - and the affirmation of Christian hope. We live in a world, where people more and more seem to be weighed down by despair and hopelessness regarding the future. What can the Gospel give to people in our days when they turn towards the future? What does the Christian hope really mean?

The Faith and Order Commission of the World Council has formulated "A Common Account of Hope" at the meeting of the Commission in Bangalore, India last year. Voices of hope from all corners of the world, from all confessions and from all types of situations have been woven together in a common account, which revealed afresh the force of the Gospel to inspire a common witness. Through the agony and hardship of time, through human misery and distress people have been able to preserve hope for the future in the name of Jesus Christ and through the power of the Holy Spirit.

This "Common Account of Hope" declares:

"By the Holy Spirit we have hope that already our lives can show signs of the new creation. By the Spirit, God gives us his power and guidance. The Spirit sets us free from the powers of darkness, stirs up our spirits, rekindles our energies, gives us visions and dreams, presses us to work for real communion, overcoming the barriers which sin has erected. Through the Holy Spirit, God's love is poured into our hearts. There can be no real hope without love. Acting in hope is possible for all: for those who can work openly and visibly, and also for those whose love and action are expressed in suffering and prayer. Since God's promises concern the whole of humanity, we hope and pray that the Spirit will empower us to proclaim the good news of salvation and to strive for its realization in life. That is the one mission of the individual and of the Church as such."

This common account of hope has shown that Christians of our time can speak together to the world of today, in spite of all divisions. The more we can realize and make clear the unity we have in Christ the better we can bear witness to the world of our faith and its forward direction.

(more)

Let us, during this feast of Pentecost, open our hearts and our lives, our congregations and Churches to the transforming and renewing power of the Holy Spirit. Let us try to get together with other Christians in our local community, where we live and work, in order to give our testimony to the hope within us. Only through the common witness of all Christians will the world believe that Christ is sent by God for the salvation of all; that He alone is the world's final and definite hope. Thus we may be able to give to the despairing people of our time the hope and the confidence for the future, which they are unable to find anywhere else in this world.

"And may the God of hope fill you with all joy and peace by your faith in him, until, by the power of the Holy Spirit, you overflow with hope!"
(Rom. 15:13).

The Presidents of the World Council of Churches:

Hon. President: Rev. Dr W.A. Visser't Hooft, Geneva, Switzerland

His Holiness Ilia II, Catholicos and Patriarch of All Georgia, Georgian SSR.

The Honourable Mrs Justice A.R. Jiagge, Accra, Ghana

Prof. José Miguez-Bonino, Buenos Aires, Argentina

Dr. T.B. Simatupang, Jakarta-Pusat, Indonesia

Archbishop Olof Sundby, Uppsala, Sweden

Dr Cynthia Wedel, Alexandria, Va., USA

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AUSTRALIAN CHURCHES REACT TO DISCRIMINATORY QUEENSLAND ACT

Sydney (EPS) - A resolution which calls on the Australian Federal Government to take over control of "Aborigine and Islander Affairs in Queensland" and prevent the re-enactment of the discriminatory Queensland Act, was passed at a recent meeting of the Executive Committee of the Australian Council of Churches.

The Queensland Act is the law which makes it legal to oppress blacks in Queensland. The law expired in December 1978 but legislation to re-enact the Bill will soon be introduced into the Queensland parliament, possibly in March.

Aborigines have long expressed their opposition to the Act and the Federal Government Department of Aboriginal Affairs has stated that "the Commonwealth Government considers that provisions of the Queensland legislation are discriminatory and outdated ..."

The ACC resolution also calls on member churches to examine as a matter of urgency the proposed legislation and issues involved and take whatever action they deem appropriate.

CALL FOR DISINVESTMENT IN BANKS TRADING
WITH SOUTH AFRICA

London (EPS) - Christian Concern for Southern Africa (CCSA), an ecumenical body set up in 1972 to monitor British investment in South Africa, is for the first time recommending that churches and missionary bodies associated with it withdraw their funds from banks operating in South Africa.

CCSA groups the Catholic Commission for Justice and Peace, the Overseas Division of the Methodist Church and the Social Responsibility Boards of the Anglican and United Reformed Churches.

In a report published here, 12 March, and entitled *British Banks and South Africa*, the financial details and activities of three British clearing banks and merchant banks are examined. The banks which have the largest financial stake in South Africa are Barclays, Standard & Chartered, and Hill Samuel.

The report's principal recommendation, addressed to government, the banks and the churches as institutional investors and unanimously approved by the CCSA governing Council, is for "a policy of complete disengagement by British banks from South Africa". In addition, the report calls for the British government to veto South African access to credit from international financial institutions such as the International Monetary Fund and to halt all export credits and guarantees for British exports to the Republic.

The report marks a turning point in the debate within CCSA and its member bodies on the relative merits of "constructive engagement" versus disengagement. There is a division between those who believe that British investment can undermine apartheid and those who are convinced that it in fact facilitates the South African Government's apartheid policies. This call by CCSA for disinvestment indicates the growing disenchantment of the churches with the "constructive engagement" policy.

The report points out that South Africa is the third largest debtor to British banks (after Brazil and Mexico) and that British banking claims totalled £ 1,580 million at the end of 1977. New funds are continually being channelled into the Republic and directly bolster the apartheid system. British banks provided almost 50 per cent of all South Africa's market borrowings - over £ 1,350 million - between 1972 and 1976. These funds went almost entirely to the South African government and its agencies to help pay for the imports of arms, fuel and capital equipment.

The report also points out that British banks have been promoting trade with, investment in and emigration to South Africa and generally acting as "a vehicle for South African propaganda".

Claims by the banks to be providing services of benefit to the black majority are examined, and rejected. The report states "banks dealing with black account holders act as a vehicle for the redirection of black savings into the white economy, exacerbating present inequalities". Moreover, it continues "the banks are obliged to operate more and more as instruments of government policy in channelling funds towards the public sector and to those projects helping white supremacy to survive".

INTERNATIONAL CONSULTATION ON
RIGHTS OF WOMEN

Geneva (EPS) - An international consultation on human rights and women is to be held 24 - 30 June in Venice. The meeting is being sponsored by the Women's Desk of the World Council of Churches. It is expected that there will be some 50 participants from around the world.

"We cannot and will not cover all the aspects of this theme in so short a time" says Ms Brigalia Bam, organizer of the consultation and director of the WCC's Women's Desk. "There are priorities - burning issues for today", she said. "We will deal with only some of them." She gave as examples, political prisoners in Latin America; the situation of wives who are battered and illtreated; the conditions of workers in the textile industry, and that of domestic workers.

In addition, this consultation will attempt to assess how discrimination in the field of health affects women in the third world. "The majority of women in the developing countries do not enjoy, for example, any medical assistance during a period of pregnancy. Is that not a right?" Ms Bam remarked.

The consultation will be preceded by an informal meeting of some 30 women in leadership positions in the churches and in society. These will develop a work strategy on the role of women in the ecumenical movement and will prepare a first list of issues to be put to the WCC's next Assembly in 1983 in Vancouver, Canada.

EPS

CANTERBURY TO HOLD
KIRCHENTAG

Canterbury (EPS) - An important feature of church life in Germany - the Kirchentag - is again this year being adapted by the Church of England for a day's meeting in and around the confines of Canterbury Cathedral. About 1,000 people are expected to attend the day's discussions and reflections on Saturday, 24 March.

Organized every two years by the Diocese of Canterbury Education Committee this year's theme is "Listening". Participants will be divided into three sections each introduced by a well-known speaker. Dr. Jack Dominion, psychiatrist and author, will speak on Listening to One Another; the Rev. Austen Williams, Vicar of St. Martin's in the Fields, London, will speak on Listening to God, and the Rev. Nicolas Stacey, director of Social Services for Kent, will speak on Listening to the World.

The Kirchentag opens with a service in the Cathedral at 10.00 a.m. and will close with Holy Communion at 4.00 p.m. For the first time a parallel children's day is being organized and during the communion children will bring up work they have prepared at their own Kirchentag.

EPS

WCC CENTRAL COMMITTEE MEMBER
DIES IN SOUTH AFRICA

Geneva (EPS) - News of the death in South Africa of Dr. Sipho (Maurice) Nyembezi was received here (12 March) with shock and deep loss. Dr. Nyembezi was a member of the World Council of Churches' Central Committee having been elected at its 1975 Nairobi Assembly. Reacting to the announcement Dr. Philip Potter, general secretary of the WCC said: "We are deeply grieved to hear of the passing away of our brother and colleague Dr. Maurice Nyembezi. As a delegate to the 5th Assembly of the WCC and as an active member of the Central Committee he showed a keen perception of the central issues and a deep compassion for all persons including those who oppressed his people. He was a vigorous advocate of racial and social justice and supported the efforts of the council to rouse the conscience of the Christian world to witness fearlessly to the justice of God among the nations and peoples. Above all, he had a simple, childlike faith in Christ which made him a constant witness to his love and care for all in his medical work as well as in his service to the community. We thank God for Maurice Nyembezi and pray that his family and the church in South Africa will be upheld by the God of grace and hope as they continue the work he so faithfully did. We pledge ourselves in this fellowship of churches to be companions with you all in the grace and hope of God."

Dr. Nyembezi was a member of the Methodist Church of Southern Africa. He was 65 years of age and, as the President of his church, Dr. Donald C. Veysie, commented was a man of many gifts. Dr. Veysie said that "perhaps one of the greatest monuments to this man's Christian commitment is the Soweto youth centre in Jabaru. For it was Dr. Nyembezi who was involved in planning the centre and of piloting it through its early development. He will also be remembered for his contribution in establishing self-help schemes in many churches."

Bishop Desmond Tutu, general secretary of the South African Council of Churches, called Dr. Nyembezi "an outstanding son of Africa" and commented he "gave himself instinctively for his people".

EPS

WCC CONDOLENCES ON
DEATH OF CARDINAL VILLOT

Geneva (EPS) - Dr. Philip Potter, general secretary of the World Council of Churches, reacting to the death of Jean Cardinal Villot on Friday, 9 March, said in a message to Pope John Paul II : "We are deeply grieved to learn of the death of Jean Cardinal Villot who for more than a decade served so faithfully as Papal Secretary of State. Please accept in my name and in the name of the World Council of Churches our heartfelt condolence. We give thanks to God for his gracious hospitality to myself and others who visited the Holy See and for his caring concern for a common Christian witness to the world of our faith and hope in the reign of God and his justice. May his soul rest in peace with Christ and in the communion of the saints".

EPS

ECUMENICAL CURRICULUM SUGGESTED
FOR RELIGIOUS EDUCATION

Geneva (EPS) - An ecumenical curriculum for local religious education was proposed at a workshop held at the Ecumenical Institute, Bossey, 5-10 March.

The workshop, attended by 18 people from 11 European countries, East and West, was jointly organized by the World Council of Churches' (WCC) office of Education and the Development Education Desk of the Commission on the Churches' Participation in Development (CCPD). Participants represented various aspects of religious education programmes in schools and Sunday schools.

The suggested curriculum model would encourage children to think about their own future, implying that their future would be in the context of the whole inhabited earth and that all God's people would be co-workers in the world to come.

The workshop arrived at the idea of a model after considering the European background to religious education. This is still provided in most public schools but with substantial differences in regard to curricula development.

The workshop found that ecumenical questions do play a role in religious education programmes but are often limited to questions of church unity. These questions, said the workshop participants "are no longer relevant to young people in post - Christian societies". While the workshop agreed that ecumenism was concerned with the unity of the church this was to be seen in the context of the mutual dependence of the whole human family. This attitude to ecumenism also pointed to the fact that many young people do not expect the church or Christian tradition to offer any relevant answer to the burning issues of today.

The workshop believed that in order to act ecumenically these issues and challenges must be faced in the light of the Christian faith. This implies active teaching which would encourage small steps without losing the world view.

The meeting proposed that workshops on a national level could be used to test some of the findings and also that the subject of ecumenical education be studied in another regional context.

EPS

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THE NEXT EPS WILL APPEAR ON 5 APRIL 1979

CHRISTIANS AND MUSLIMS PLAN
INCREASED COOPERATION

Geneva (EPS) - In a frank but friendly spirit the urgencies and difficulties of improving Christian-Muslim understanding today were debated in a meeting held here, 12-14 March. Arranged by the WCC's sub-unit on Dialogue with people of living faiths and ideologies, the meeting brought together representatives from the World Council, the Vatican, the Organization of the Islamic Conference, the World Muslim League, Muslim scholars, religious leaders, and leaders of cultural organizations such as "Islam and the West".

The meeting reconfirmed some principles for improving Christian-Muslim understanding especially in the light of selective reporting of Islamic revival and the competitive or abusive mission practices of some Christians and Muslims. These principles include: the insistence upon mutual respect of each other's religious convictions; recognition of the diversity of situations shared by some 800 million Muslims and over one billion Christians across the world; the need to overcome stereotypes about each other; a common readiness to tackle issues of human rights; a common willingness to exercise restraint in organizing missionary activities which generate tensions between Christians and Muslims; the encouragement of meeting and working at every level in society.

A series of conferences and areas of cooperation were proposed which could lead to an international conference involving both Christians and Muslims. Some other plans which were proposed include: meetings within Christian and Muslim communities to discuss attitudes and teachings about people of other faiths. This would follow up on the Christian side the newly approved "Guidelines on Dialogue in Community". (EPS No.4/46th year-1 February 1979).

Other meetings could cover such topics as religious education, family life, the Islamic state and Jerusalem. It was suggested also that such topics as human rights, ethics of development aid, the spiritual vitality of youth and responsibility for science and technology could make the basis for useful discussions. It is hoped that a variety of Christian and Islamic religious and cultural organizations will initiate or share the sponsorship of such elements in the overall proposed programme on "Christians and Muslims Living Together".

EPS

PCR INFORMATION
PUBLISHED

Geneva (EPS) - In order to meet the need for more regular information on the work of the World Council of Churches' Programme to Combat Racism, and to enable the process of consultation on how the churches may be involved in combating racism in the 80's, which was called for at the recent Jamaica Central Committee, a new publication has just been issued from the sub-unit. Entitled simply "PCR Information, report and background papers" the new publication will be issued on an occasional basis.

The first issue contains all the resolutions and papers concerning the PCR which were discussed in Jamaica including the background paper on Southern Africa, and the papers on Race and Minority Issues in Asia and Land Rights and racially oppressed indigenous people.

EPS

NEW REPORT MAKES RC MEMBERSHIP OF
BCC "PRACTICAL POSSIBILITY"

London (EPS) - Roman Catholic membership of the British Council of Churches has now become a practical possibility once again with the publication today (Thursday, 29 March) of a report by the liaison committee of the BCC and the Roman Catholic Church in England and Wales on public statements on moral issues - one of the two factors which in 1974 led the Catholic Bishops to decide not to seek membership of the BCC at that time. (The other factor was the financial contribution that would be required.) What worried the Bishops then was that membership of the BCC would commit the Catholic Church to joint moral statements which either it could not wholeheartedly agree with or which would cause confusion among ordinary Catholics.

The report analyses the various ways in which the Church of England, the free churches, the BCC and the Catholic Church go about making statements on moral and ethical issues. In the light of this analysis the members of the liaison committee "do not believe that differences on the question of authority constitute a serious obstacle to co-operation between the churches on moral issues".

There was an area of agreement on the method of moral theology sufficiently large to make co-operation both possible and fruitful, the report stated. The authority claimed for BCC statements was not such as would conflict with the authority Catholics attached to the various statements made in their own church, while because the organs and procedures used by the BCC already found parallels in the Catholic Church in England and Wales co-operation between them might be expected to raise comparatively few difficulties of procedure.

The report also pointed to "a change in the popular attitude" to the Catholic Church. "Although a certain residual suspicion remains," it said, "there is widespread interest in the activities of the Catholic Church and its leaders." The late Cardinal Heenan had come to be generally regarded as one of the spiritual leaders of the nation, and Cardinal Hume's presence in the midst of a race riot in Notting Hill "was widely welcomed as an expression of the concern of all the Christian Churches".

Enlarging on this point at a press conference called to launch the report on Monday, the Rev. Edward Rogers, the former general secretary of the Methodist Division for Social Responsibility who was co-chairman of the liaison committee, said that Cardinal Heenan and Cardinal Hume were seen as more than just the Cardinal Archbishop of Westminster. "They are regarded as men who speak for and to the whole nation," he said.

In welcoming the liaison committee's report the Catholic Bishops' Conference considered that it "substantially meets the difficulties it raised in 1974 concerning Roman Catholic participation in BCC statements on moral issues". The BCC's executive committee for its part noted that "one major obstacle to Roman Catholic membership of the BCC had now been faced and the way ahead cleared" and hoped that while other questions remained "it would soon be possible for the Roman Catholic Church in England and Wales to come into membership of the BCC".

At Monday's Press Conference Bishop Alan Clark of East Anglia said he expected that any decision by the Bishops whether or not to seek BCC membership would need to await a further sounding of Catholic opinion. In preparation for the

(more)

Bishops' decision in 1974 Catholic opinion was sounded and was strongly in favour of membership. In the new situation Bishop Clark thought the national pastoral conference to be held in Liverpool in 1980 was the setting in which the question of membership would be discussed. This would ensure that any decision to apply for membership would have, and would be seen to have, the endorsement of the church as a whole.

The general secretary of the BCC, the Rev. Harry Morton, said Catholic membership would be "an enormous strengthening" of the life of the BCC and he very much hoped Catholics would join. He looked forward to the day when English and Welsh Catholics saw the BCC's General Secretary as "our general secretary" and he would like to see a Catholic coming into the BCC's leadership at a very senior level.

The British Council of Churches links non-Catholic Churches of England, Wales, Scotland and Ireland. The question of Catholic membership, however, affects only the Catholic Church of England and Wales and does not include the Catholic Church in either Scotland or Ireland.

EPS

CHURCH OF ENGLAND DELEGATION VISITS WCC IN GENEVA

Geneva (EPS) - A delegation representing the General Synod of the Church of England visited the World Council of Churches offices in Geneva last week for discussion on the relationship of the church with the world ecumenical body.

Led by the Bishop of Rochester, Dr David Say, the Church of England delegation included both lay and clerical members of the general synod. They were welcomed to Geneva by Dr Philip Potter, general secretary of the WCC, who recalled the intensive and active engagement of the Church of England in the early days of the ecumenical movement and the relationships today.

The two days of discussions covered the whole range of WCC activity in areas of theology, social action programmes, education and renewal, and international affairs, including the Programme to Combat Racism.

A report from the delegation is to be prepared for debate at the July meeting of the general synod in London.

EPS

SOUTH AFRICAN CHURCHES DEBATE
SOCIAL RESPONSIBILITY

Pretoria (EPS) - The major churches in South Africa have called for the setting up of a national convention of all the races in the country to work out a new social and political blueprint for the country.

In a meeting described as the most representative of the major churches in 20 years held in Pretoria (12-16 March), the churches sent a message to the South African government that was severely critical of many aspects of official policy. The conference called for the legalisation of black trade unions; the scrapping of the law forbidding inter-racial marriages, and the introduction of universal compulsory education for all races.

On the national convention the churches suggested that it should consist of representatives elected by and acceptable to the different races in the country. On this issue one delegate of the Dutch Reformed Church, Professor Johan Heyns of Pretoria University broke with his colleagues by supporting the call. "Dialogue with others is one of the fundamental requirements of biblical justice", he said.

In a final statement, passed by the majority, but from which the Afrikaans churches dissociated themselves, the delegates pledged themselves: "to work against all injustice and inequities, such as those caused by racism and discrimination in South Africa."

The Afrikaans delegates also indicated that they would not attend any future conferences if they were to be used as a platform for the international press to "attack the Afrikaaner".

Overseas observers and other delegates were unanimous in their belief that the process of dialogue and consultation begun in Pretoria must continue. The findings of the consultation, together with its recommendations, are to be forwarded to the churches and the government.

Taking part in the meeting were the ten member churches of the World Alliance of Reformed Churches, including the government-supporting Dutch Reformed Churches, as well as the major Presbyterian and Congregational churches in the country. Observers from the Anglican, Methodist, and Lutheran Churches also attended, together with representatives of the World Alliance, the Reformed Ecumenical Synod and the Federation of Swiss Protestant Churches, who provided financial support to make the event possible. The meeting was sponsored and organized by the Regional Committee of the World Alliance of Reformed Churches.

This was the first occasion these churches had met officially with their fellow Christians since the Cottesloe Conference, sponsored by the World Council of Churches shortly after the Sharpeville killings in 1960, after which the Afrikaans Churches withdrew from membership of the WCC.

The conference groups studied four areas of life in depth for two days. These were: political structures, homes and family life, labour and economics, and human relations.

(more)

Although the plenary session endorsed many of the resolutions of the study groups, the delegates of the Afrikaans churches effectively blocked the unanimous adoption of those which were even mildly critical of the South African Government. But the English-speaking whites and the black delegates combined to ensure that the resolutions were adopted by majority vote.

The only occasion on which they agreed not to press one of their resolutions was when the Afrikaans delegates threatened to walk out because of a resolution condemning the attitude of the Minister of Justice, Mr Jimmy Kruger over the death of black consciousness leader Steve Biko.

Among the resolutions passed by the majority were statements condemning the system of migratory labour, banning and detention without trial, the use of torture in interrogating detainees and the lack of training opportunities for blacks in industry.

EPS

VIETNAMESE REFUGEES- ASIAN CHRISTIANS SEEK HELP

Hong Kong (EPS) - Church leaders in Hong Kong and Malaysia have called on churches in Australia and ten other industrialised countries to accept more Vietnamese Refugees.

In a letter to the Australian Council of Churches, Bishop Gilbert Baker, chairman of the Hong Kong Christian Council, expresses serious concern for about 8,000 Vietnamese refugees stranded in Hong Kong. Bishop Baker points out that Hong Kong is already the most overcrowded area in the world. The letter states that in 1978 Hong Kong accepted 13,500 people from Vietnam, 71,500 legal and an estimated 30,000 illegal immigrants from China.

Ten ministers and fraternal workers presently serving the church in Hong Kong have written to Councils of Churches in each of their home countries urging them "to intervene with the authorities of their countries in favour of a humane policy on refugees". The letter concludes: "Let us approach the task with a sense of urgency to preclude unnecessary suffering and despair". Among the countries approached are Australia, New Zealand, the USA and the United Kingdom.

In early February, the Australian Council of Churches received a letter and statement entitled "The 'Boat People' - A Call for Compassion". The four page statement, signed by 26 Malaysian church leaders, states that "the influx of these 'boat people' into Malaysia has brought about a national upheaval, we could almost say, a national crisis." They appeal to every country to accept some of these people.

Ms Jean Skuse, ACC General Secretary, conveyed the messages to the Minister for Immigration. The Australian Government responded that it has decided to accept 10,500 Indo-Chinese refugees in 1978/79 and the same number in 1979/80.

EPS

STATEMENT ON THE APPEAL BY THE INTERNATIONAL
COMMITTEE OF THE RED CROSS

Geneva (EPS) - The General Secretary of the World Council of Churches, Dr Philip A. Potter, last week (23 March) issued the following statement in support of the appeal by the International Committee of the Red Cross concerning Zimbabwe:

"The World Council of Churches supports the appeal issued by the International Committee of the Red Cross on 19th March, 1979, to the parties in the conflict in Zimbabwe to enable the ICRC to carry out properly its humanitarian tasks of protection and assistance to victims of war.

"The Central Committee of the World Council of Churches meeting in Jamaica in January 1979 in the statement on "The Churches and Southern Africa" pointed out that violence has escalated on all sides of the conflict resulting in the deaths of many innocent civilians. The WCC reiterates its support to the people of Zimbabwe in their struggle for self-determination and justice and its call for negotiated settlement among all parties reaffirming that "internal settlement" and "national unity" government will only perpetuate white minority power and privileges. The WCC expresses its deep concern about the nature and intensity of violence in the conflict which makes it extremely difficult for the ICRC, the WCC, the churches in the area and other agencies to render humanitarian assistance to the victims of the conflict.

"The WCC appeals to all parties in the conflict, including those to whom it has extended assistance for humanitarian programmes, to enable the ICRC to perform the tasks which are based on international humanitarian law and for which it has the firm support of the international community."

EPS

MOSCOW PATRIARCHATE PUBLISHES
50,000 BIBLES

Moscow (EPS) - Archbishop Pitirim of Volokolamsk has announced that in February, the publishing department of the Moscow Patriarchate, of which he is the head, published 50,000 copies of the Bible and has since distributed them among the diocese of the Russian Orthodox Church. This is the fourth post-war printing of this Bible version.

EPS

photo oikoumene

APRIL 1979

No. 9



FAITH, SCIENCE AND THE FUTURE

The World Council of Churches' world conference on Faith, Science and the Future will examine the many developments and problems of science and technology and their influence on the life of contemporary human societies, as well as the values and criteria that guide scientific research. The question of interdependence between science and faith will also be discussed. The photographs illustrate some of the themes of the conference, which will be held in Boston, USA, 12-24 July, 1979.

(2262) Medical care administered in time can avoid costly hospitalisation.

(2263) Premature babies have a better chance of life, today. (Photo WHO)

(2264) Technology brings an undeniable impact on the environment.

(2265) Building roads in Cape Verde Islands - a project using human resources and helping to solve unemployment problems.

(2266) A demonstration against pollution in the USA. (Photo WHO).

(2267) Assembly line work in a Japanese factory. (Photo ILO)

(2268) What will tomorrow be like?

(2269) Primitive agriculture on the Bolivian altiplano.

(2270) Agricultural projects in Ecuador financed by the World Bank. Heavy mechanization has forced many peasants off their land.

(Photos: WCC)

2262

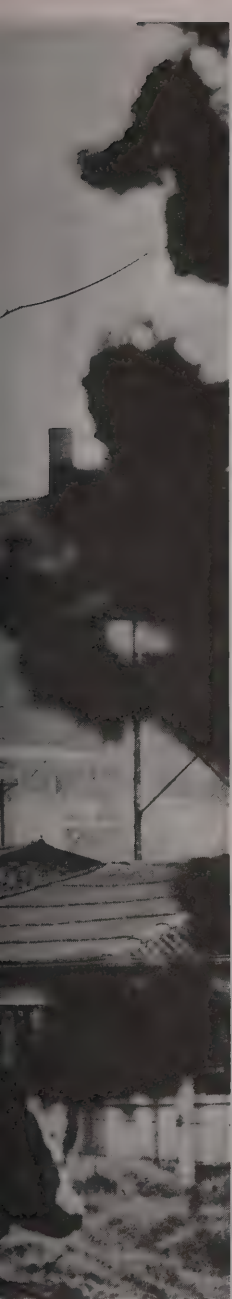


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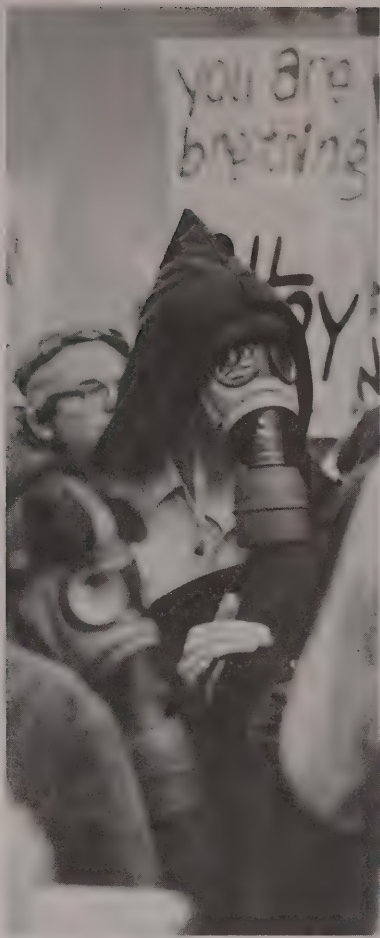


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2257

FAITH, SCIENCE AND THE FUTURE

The Massachusetts Institute of Technology (MIT) in Boston, USA, will be the venue for the WCC's Conference.

(2258) The conference on "Faith, Science and the Future" will bring together 400 scientists, technologists, theologians and representatives of many different disciplines.

(2259) The main organizers of the conference are: (from left to right) Metropolitan Gregorius (India), president; Professor David Rose, MIT research scientist in charge of the local preparatory group; Rev. Paul Abrecht, director of the WCC's sub-unit on Church and Society. (2260-2261) MIT's "Kresge" Hall, where the plenary sessions of the conference will be held.

(2257) "Stable" by Alexander Calder, one of the many pieces of contemporary art on the MIT campus.

(Photos: MIT/WCC)

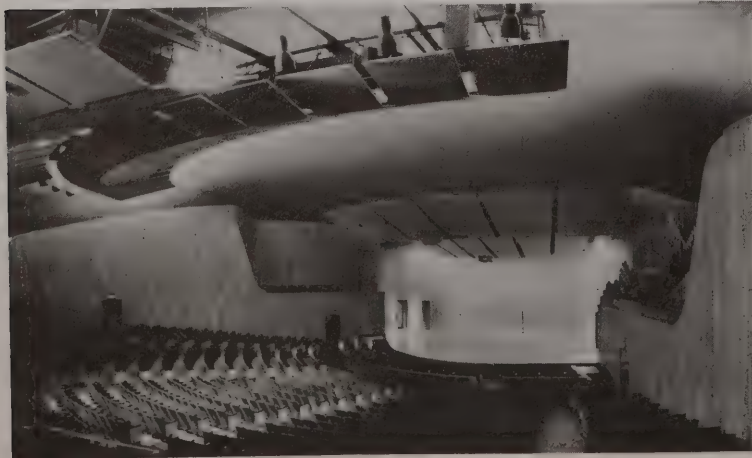


2258



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2261



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THE NEXT EPS WILL APPEAR ON 26 APRIL 1979

CHURCHES FROM SOCIALIST COUNTRIES
MEET TO SHARE THEIR WITNESS

Prague (EPS) - Forty-four delegates from WCC member churches in eight European socialist countries met here from 26-30 March, to share their experiences of "christian witness today".

The meeting, sponsored by the WCC's Commission on World Mission and Evangelism, and hosted by the Czech Ecumenical Council, was the first of its kind in Eastern European countries.

The theologians, pastors, church and ecumenical leaders attending the meeting heard an opening address on the consultation's theme by Metropolitan Antony of Leningrad and Novgorod, who argued that "in a socialist society religious beliefs are not an obstacle but an incentive for (Christian) involvement in the struggle for peace and social progress." The Orthodox leader stressed the importance of Christian witness that is expressed in both public and private life through liturgical experience and personal example.

Professor Eberhard Winkler of Gutenberg, GDR, gave a second address in which he traced the painful transition in his country towards a freer and more open church. Professor Winkler developed the concept of "evangelistic dialogue" - "a kind of speaking which is created by listening" - less confronting and more accepting and affirming in its style than many classical forms of evangelism.

The two addresses were followed by a response from Prague theologian Josef Smolik, who set the discussion in the context of the Czech churches' own experiences.

The consultation then broke into four sections that dealt with evangelism as proclamation and worship, and as person to person contact. Other sections dealt with evangelism as a challenge in new and big cities, and as an issue in the context of secularized, socialist societies.

A final report summarizing the work of the four sections highlighted the general agreement shared by delegates from Orthodox and Protestant Churches alike in Bulgaria, Czechoslovakia, Hungary, German Democratic Republic, Poland, Romania, USSR and Yugoslavia.

Among the themes that found general agreement at the consultation were:

- the power of the Christian community's worship life as a witness in socialist countries;
- the recognition of the churches' positive social role after half a century of the new socialist order;
- the still unused potential for the churches to evangelize within their present context;
- the contribution churches can make to the humanization of life in new and big cities.

(more)

Delegates also shared experiences of ongoing evangelistic work in their home countries and pointed to an increasing interest in the Bible, in peace concerns, in new theological work and in traditional Christian customs (services of blessing, special festivals, etc.) that are still sustained in secularised societies. In addition to the consultation's daily sessions, delegates made visits to local congregations and church leaders from Methodist, Congregational, Baptist and Orthodox traditions. A special reception was provided by the state authorities at which delegates were welcomed by Dr K. Hruza, director of the religious department of the Federal Government.

The consultation began its work each day with a worship service followed by a Bible study led by Paul Fueter from the European regional staff of the United Bible Societies.

The meeting was held in the Jan Huss House, a residential centre for students of the Comenius Faculty, an ecumenical theological school serving Evangelical Churches in Czechoslovakia. A final report of the meeting is to be published and used as a preparatory document for the WCC's major world mission conference to be held in Melbourne, Australia, next year on the theme "Your Kingdom Come".

EPS

HALF OF THE REFUGEES IN AFRICA ARE CHILDREN

Nairobi (EPS) - Half of the refugees in Africa are children who, in the main, are denied access to basic human needs. This fact is revealed by Miss Aida Gindy, East African Regional Director of the United Nations' Childrens' Fund (UNICEF).

According to Miss Gindy, most of the refugee children were victims of the liberation wars in Namibia and Zimbabwe. The Horn of Africa alone accounted for nearly 200,000 children refugees. Miss Gindy added that 80 per cent of the children in the 10 countries in the Eastern African UNICEF zone had no access to minimum health services and only 15 per cent had access to clean water. In addition, she said, "in this zone only 30 per cent of the children go to school".

According to figures released by the Refugee Department of the All Africa Conference of Churches in Nairobi, there were some 4 million refugees in Africa at the beginning of 1979, nearly half of the world's 8.5 million refugees. Since the population of Africa represents only 13 per cent of the world population this "is indicative of the alarming magnitude of the problem of human rights violations on the continent", says the report. In 1965 the African refugee figure stood at 535,000.

EPS

WCC EXECUTIVE COMMITTEE MEMBER
RELEASED FROM DETENTION IN KOREA

Geneva (EPS) - The Rev. Won Yong Kang, a member of the Central and Executive Committees of the World Council of Churches and head of the Christian Academy in Seoul, Korea, was held in detention for five days up to 31 March. He was told to remain at home available for further questioning by the Korean CIA.

In a letter to the Ambassador of Korea in Geneva, His Excellency Shinyong Lho, the WCC's Commission of the Churches on International Affairs (CCIA) says that it is receiving enquiries and expressions of concern from member churches and friends of the Academy and asks the Ambassador to convey "our grave concern in the matter to the authorities and inform us of the reasons for the detention of the staff" of the Academy.

According to the CCIA information, in addition to Dr Kang, six other staff members of the Academy have been under arrest since 13 March. The letter also draws attention to the fact that nine other persons connected with the Academy's work have been detained, and that no charges have been laid against the detainees, they have neither been allowed access to legal counsel, nor contact with friends or family.

In a message to the general secretary of the National Council of Churches in Korea and to Dr Kang, Dr Philip Potter, general secretary of the WCC expressed his deep concern about the detentions and asked to be kept informed of developments, while assuring support and prayers.

EPS

DISARMAMENT AND MILITARISM
DOSSIER PUBLISHED

Geneva (EPS) - "The Security Trap" is the latest dossier to be published by IDOC International in Rome, in collaboration with the World Council of Churches Commission of the Churches on International Affairs (CCIA). It contains the full documentation from two CCIA consultations held at Glion in 1977 and 1978 on disarmament and militarism.

The full title "The Security Trap, Arms Race, Militarism and Disarmament: A Concern for Christians" tries to show that the Christian Churches have a responsibility in the face of the current world situation. The churches' "mission of bringing peace to a world in conflict must unite effective action with prophetic calls for peace - a peace which does not fall into the security trap of protective aggression, but remains true to the Biblical concept of peace with justice and reconciliation" says the book.

EPS

MONASTICISM AND CHURCH RENEWAL :
WCC CONSULTATION IN EGYPT

Geneva (EPS) - Can monastic life take missionary dimensions? How can it contribute towards church renewal and the people of God?

These are the questions which this first consultation, ever organised on monastic life and the church's witness today, by the World Council of Churches (WCC), will try to answer. The meeting will be held 30 April - 5 May 1979, at St. Bishoy's monastery between Cairo and Alexandria (Egypt), under the auspices of the Orthodox desk of the WCC's Commission for World Mission and Evangelisation, and at the invitation of Pope Shenouda III. As a former monk, Pope Shenouda now heads the Coptic Orthodox Church of Egypt, which has six million members and which, in the last few years has experienced an astonishing renewal of monastic life.

Approximately 50 participants are expected to attend this consultation. There will be monks and nuns from large monasteries from USSR, Rumania, Yugoslavia, India, Armenia, as well as from the Ecumenical Patriarchate of Constantinople. Other monastic traditions (Catholic, Anglican, Reformed) will also be represented.

The discussion will be on the subjects of the mystery of monastic spirituality, missionary dimensions of monasticism and the monks and church renewal.

EPS

STUDY PROJECT ON WEST-EUROPEAN
COUNTRIES AND SOUTH AFRICA TO BE PUBLISHED

Rotterdam (EPS) - A two-volume evaluation of the study project of the Ecumenical Research Exchange (ERE) on "The Threat to Peace in Relations between West European countries and South Africa" is to be published shortly. This decision was taken at the annual meeting of the Steering Committee of the ERE held 23-25 March in the Visser't Hooft House, Rotterdam.

The ERE Steering Committee is composed of 18 representatives from eight West and East European countries and the top decision making body of ERE.

The study volumes are meant to be a contribution to the ongoing debate around the Programme to Combat Racism and contain at the same time basic reflections on ecumenical teaching.

The ERE's present study project on "The Contribution of European Countries to a More Just International Order - the Responsibility of European Churches in the North-South Conflict" was also discussed. Three case studies are at present under way in order to make the issue clearer. These will deal with the Lomé Convention between the European Community and some developing countries, the enlargement of the European Community, and regional disparities within the EEC.

Top priority will be given to the enlargement issue in order to show how the North-South problem within Europe is parallel to the world north-south issue.

EPS

PROGRESS TOWARDS A CONSENSUS
ON BAPTISM

Louisville, USA, (EPS) - Progress towards a single practice of baptism common to all Christian churches was made by a group of 33 theologians from 10 countries at a consultation organized by the WCC's Faith and Order Commission in Louisville, USA, 28 March - 1 April. Among the major denominations and traditions represented were Catholic, Orthodox, Methodist, Baptist, Anglican, Lutheran, Reformed and Mennonite.

Since the XVI Century Reformation churches have been divided on baptism. To some of them, like the Baptists and Disciples of Christ only adult baptism by immersion has been acceptable. Most other Christian churches practice baptism at any age without immersion.

For fifty years, the Faith and Order Commission of the World Council of Churches has been the chief instrument for the study of the questions such as baptism which both unite and divide the churches. In 1974 the Commission issued an ecumenical consensus statement on One Baptism to be discussed and responded to by the churches. The responses indicated still continuing division on baptism. It was to confront this problem that the Commission convened the five day consultation at Louisville and invited theologians from different parts of the world. The consultation was a further attempt towards a reconciliation of the different positions. According to some participants "there are signs of bridge-building from both sides". Discussion indicated that for some from both groups of churches the bridge is sufficiently complete to allow mutual acceptance of each others practices.

The consultation participants agreed on five significant points. The acceptance that believers' baptism is the most clearly attested practice of baptism in the New Testament, together with the recognition that infant baptism has developed within the Christian tradition and witnesses to valid Christian insights. The personal faith and continuous participation in the life of the church are essential for the full fruit of baptism. It requires a similar and responsible attitude towards Christian nurture and a serious development of the concept of the Christian catechuminate. Today, contextuality requires radical rethinking by both groups as to what form of baptism they practice and why. The group was also convinced that indiscriminate baptism should be eliminated.

The report of the consultation will be given to the Standing Commission of Faith and Order next August, at a meeting to be held in Taizé, France.

EPS

AFRICAN NEWS AND FEATURE
SERVICE LAUNCHED

Nairobi (EPS) - The All Africa Press Service (APS), a news and feature service published by the Africa Church Information Service (ACIS), was launched here today (2 April) by the director of the Information and Research Bureau of the Ministry of Information, Mr Wamatu Njoroge, deputising for the Minister of Information and Broadcasting, the Hon. Daniel Mutinda, MP.

The Minister's address, read by Mr Njoroge, described ACIS as a challenging venture which could not have come at a better time than now when the third world is yearning for a more balanced and effective press to echo its activities.

The new service is an incorporated company sponsored by the All Africa Conference of Churches (AACC) the Lutheran World Federation (LWF); the World Association for Christian Communication (WACC), and the World Council of Churches (WCC).

The service aims to help African peoples, churches and nations to communicate better among themselves and with the wider world and to assist in redressing the serious imbalance in the flow of information existing between the so-called developed nations and Africa. It is hoped also that the new service will provide an alternative to news and features about Africa written by foreigners for foreign audiences.

EPS

APPEAL FOR CLEMENCY
FOR SOLOMON MAHLANGU

Geneva (EPS) - In a repetition of his August 1978 appeal to South African President John Vorster, Dr Philip Potter, general secretary of the World Council of Churches, today 4th April, again appealed for clemency for Solomon Mahlangu, and to commute his death sentence. The text reads :

"The World Council of Churches reiterates its appeal to your Excellency as State President of the Republic of South Africa for clemency for Solomon Mahlangu and to commute the sentence of death. It makes this appeal again on the basis of the conviction that all human life is sacred and that any imposition of the death penalty is an affront to God and man".

In a second cable Dr Potter sent the following message to Mrs Martha Mahlangu, mother of Solomon :

"The World Council of Churches has again appealed to the State President of the Republic of South Africa for clemency for your son Solomon Mahlangu. We assure you of our thoughts for you at this critical time and of prayers for comfort and strength that can be provided only by God whose love never ends".

EPS

USSR AND USA CHURCH LEADERS ISSUE
STATEMENT ON DISARMAMENT

Geneva (EPS) - Concluding a three day conference religious leaders from the Soviet Union and the USA have issued a joint statement on disarmament that calls for the earliest possible approval of the SALT II accords.

The statement, which was issued as an appeal to Christians in both countries, also calls for a total ban on nuclear arms testing, new nuclear weapon systems, and the development of chemical and radiological weapons.

"We have been drawn together across the differences of language and culture," the paper states, "By our common Christian calling to foster life in the midst of a race towards death". "We know that still more terrible weapons are being developed which can only lead to greater fear and suspicion and thus to a still more feverish arms race. Against this we say with one voice - no. In the name of God - no".

The delegations were composed of ten church leaders from each country, and the meetings were held at the Ecumenical centre in Geneva, 27-29 March.

On the first day of the conference, reports were given by the heads of the USSR and USA delegations to the committee on disarmament in Geneva, on the technical problems in disarmament. USSR Ambassador Victor Israelyan and US Ambassador Adrian Fisher agreed that SALT II was an important and essential step for peace. The joint statement of the church leaders expresses reservations about the SALT II treaty because it does not provide for more substantial arms reduction, but the church leaders decided to urge Christians in both countries to work for its approval because it "would open the way to decisive progress on other critical disarmament issues".

The church leaders called for support of the United Nation's role in disarmament, and stated that "all governments have the right and duty to participate constructively in the process of disarmament".

In addition, the joint appeal calls for Christians in both countries to support ecumenical programmes for disarmament such as the World Council of Churches Programme for Disarmament and Against Militarism and the Arms Race and to urge their churches and denominations to increase their educational efforts concerning the biblical basis for disarmament.

Rev William Howard, head of the USA delegation and the president of the National Council of Churches of Christ, said that what brought the two groups together was their conviction that "reason had vanished in the arms race". "We wanted to affirm our unswerving belief," Howard claimed, "that security for the world does not lay in the stockpile of weapons".

Metropolitan Juvenaly, head of the USSR delegation and chairman of external church relations for the Russian Orthodox Church, stated that there had been between the two groups "a coming together of hearts and wills". Juvenaly said that while there had been frequent exchanges over the last 25 years between the churches of the two countries, "never before had there been such mutual understanding as we have had at this present meeting."

The US delegates intend to present the joint statement to the governing board of the National Council of Churches in May for their approval.

ECONOMIC GROWTH PHILOSOPHY CHALLENGED
BY CATHOLIC BISHOP

Dublin (EPS) - Irish politicians have been challenged by a Catholic Bishop to break away from the ideology of economic growth. In an article in the "Irish Times" (28 March, 1979) that is clearly relevant to other European and developed nations, since they share the same kind of problems, Bishop Cahal Daly of Ardagh and Clonmacnois suggested that far from alleviating tensions and injustices in society the pursuit of growth made them worse.

Ireland had experienced a period of economic growth and had reached a degree of material prosperity that would have seemed quite unbelievable only 25 years ago, he said. "Irish people have never in recorded history been so materially well off," he went on.

"Yet, in spite of this prosperity, we seem rarely before to have experienced so much unhappiness and discontent, so much inter-group tension and bitterness, such lack of a sense of national purpose and direction."

Over this period all political parties and all interest groups had shared the philosophy of economic growth as the remedy for all their ills. Indeed, many would still argue that the unresolved injustices were due merely to growth not having yet advanced far enough and that all they needed was further growth to resolve the conflicts and remove the injustices.

"I believe that it is time to question these assumptions," the Bishop wrote. "It is time to ask whether the tensions and the discontents are in fact inseparable from our ideology of growth."

"If national goals come to be stated almost exclusively in terms of growing material prosperity, ever-rising living standards, higher profits and incomes, then, inevitably, higher and higher material expectations are aroused and the occasions for discontent, envy and cupidity multiply."

"If the moral goals of growth are neglected, then growth actually becomes an obstacle to the attainment of moral ends, because it blunts the moral sense."

"Unless there is resolute political commitment to subordinate economic growth to social aims, then governmental action to stimulate growth will only make social justice more unattainable than before."

"Indeed, paradoxically, policies to stimulate growth in a moral and social vacuum would prove self-neutralizing, and society would neither attain social objectives nor accomplish its growth targets."

Bishop Daly outlined some of the heavy human costs exacted by the ideology of growth first and suggested that politics took on more and more of the colouring of consumerism. "A time was when the cry for a politics of 'bread and butter issues' was a cry for justice for the disadvantaged," he said. "The sad fact is that 'bread and butter issues' have now largely become 'cake and circuses' issues, and those who actually have to live on bread and butter become forgotten, because they have few votes and no lobby..."

Bishop Daly, who began and ended his article with substantial quotations from Pope John Paul II's first encyclical 'Redemptor Hominis', said economic growth could destroy them if it were not controlled by moral conviction and motivated by the sense of justice and compassion.

(more)

"It can produce a nation scarred by covetousness and greed, polarized by bitterness and resentment, paralyzed by division and dispute," he added.

Calling for a comprehensive plan for social development, he said the nation must be challenged to recognize its social responsibilities. "The nation can be trusted to rise to moral challenge," he wrote.

It may not be irrelevant to recall that Bishop Daly led the Catholic observers at the Lambeth Conference last August at which the inadequacies of policies of economic growth that took no account of the limitedness, fragility and interdependence of the planet's resources were mercilessly dissected in lectures by Barbara Ward (Lady Jackson) and Professor Charles Elliott.

EPS

CHURCH ORGANIZATIONS SUPPORT RESOLUTION ON SHELL SANCTIONS BREAKING

London (EPS) - A number of British Church organizations are among the 130 organizations and institutions which had supported (up to 29 March) a resolution critical of the part played by the Royal Dutch/Shell Group of companies in the breaking of oil sanctions against Rhodesia since 1965. The resolution, which is to be presented at the Annual General Meeting of the holding company, Shell Transport and Trading, on 17 May, 1979, reads: "That this Meeting condemns the participation of this Company (as a holding company of the Royal Dutch/Shell Group) in the supply of oil to Rhodesia since the imposition of Sanctions in December 1965 and calls upon the directors to give assurances that so long as UN Sanctions against Rhodesia remain in force, neither the Company nor any subsidiary or associate company will participate directly or indirectly in the supply of oil or oil products to Rhodesia."

The church organizations who have signed are:

- The British Council of Churches
- The Church of Scotland Trust
- The Council for World Mission of the United Reformed Church
- Christian Aid, BCC
- The Methodist Church Overseas Division
- The Presbyterian Church in Ireland
- The Presbyterian Church of Wales
- The Religious Society of Friends
- The Roman Catholic Dioceses of Westminster and Northampton
- The Union of Welsh Independents
- The United Society for the Propagation of the Gospel (Anglican)

EPS

ASIA - A CHALLENGE TO
CHRISTIAN MISSION

Singapore (EPS) - Christian mission is challenged in three different ways in Asia today, said the Rev. John Nakajima, one of the four presidents of the Christian Conference of Asia, at the recent meeting of the General Committees, held here.

Mr Nakajima outlined these challenges as firstly, the pressures to which Christian mission is subjected in countries with predominantly Muslim populations. "The recent forced resignation of one of our ecumenical leaders from his position in a prominent college in one of those countries", Mr Nakajima said, "is symbolic of the pressures and sufferings to which Christians are subject".

Second, the contradiction that, in many countries, while on the surface Christianity seems to flourish, Christian people are arrested and silenced when they speak to concrete situations of oppression and injustice.

The third, said Mr Nakajima, "is a more subtle species of persecution". The pressure of carefully moulded public opinion which either forces or lures Christians into a mood of conformity. The cult of the emperor and the return to militarism in Japan are examples of such pressure. Christians, like all others, find themselves worshipping idols, without even recognizing them as such in these situations.

The report presented by the General Secretary Dr Yap Kim Hao complimented the presidential survey. After dealing with the wider participation, deeper involvement and firmer commitment that the CCA elicited and promoted, the General Secretary also drew attention to the changes in the Asian situation. Among these is the military conflict, the resumption of war within countries of the same ideological orientation. Refugees, on sea and land; changes on the Chinese scene; the resurgence of Islamic fundamentalism - all these are ingredients of our new context. "It is in this changing and conflicting situation in Asia" Dr Yap concluded, "that the Asian Church is called to live out its life."

EPS

WCC FILM SELECTED
FOR CANNES SHOWING

Geneva (EPS) - "Helping Hand" a 2 1/2 - minute animation film which deals with the problem of charity that glorifies the giver instead of serving the receiver, has been selected for the official competition at the Cannes International Film Festival.

"Helping Hand" was conceived and produced by John Taylor, film and visual arts director of the World Council of Churches, and made by Zlatko Pavlinic and a team from the Yugoslavian company, Zagreb Film.

The film illustrates the paternalism that some aid and development work still reflects. It does not attempt to show what real development is about but rather what development is "not".

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THE NEXT EPS WILL APPEAR ON 10 MAY 1979

CHRISTIANS IN INDIA OPPOSE
NEW LEGISLATION ON RELIGION

Nagpur (EPS)- Christians all over India observed a day of prayer and fasting on April 6 to express their deep concern about the "Freedom of Religion Act", recently enacted in the state of Arunachal Pradesh, and about a bill of the same name introduced in the Indian Parliament.

Joint action to mobilise public support has been planned by the Catholic Bishops' Conference of India and the National Christian Council of India in cooperation with the Orthodox Churches. Representation has been made to the Government of India by the churches and a large number of Christian organizations. A few Muslim organizations also have expressed their concern about the act and the bill.

A statement accompanying the Freedom of Religion Bill, introduced by a private member of the ruling party, concedes that one of the fundamental rights enshrined in the Indian constitution is the right to profess, practice and propagate religion of one's choice. But the bill argues that state protection is required where conversion is sought to be attained by "fraud", "force" or "inducement".

Christians in India point out that the freedom of religion conferred by the country's constitution is complete in itself and needs no further elaboration or affirmation. Furthermore the terms "fraud", "force" and "inducement" are defined so generally that they are open to arbitrary interpretation and may call into question legitimate religious activities.

Many Hindus on the other hand, would argue that conversions are unnecessary as all religions lead to the same God and conversions would only disrupt communities. Churches have sometimes been criticised for undue influence because of their access to vast resources from abroad. Allegations used to be made about "political activities" by foreign missionaries in "sensitive" border areas of the country, but there are no longer foreign missionaries in such areas.

The WCC's Central Committee at its January 1979 meeting expressed concern about restrictive legislative enactments, in various parts of the world, which affect religious freedom. Christians in India feel that enactments like the Freedom of Religion Act will considerably weaken the secular and democratic character of their country's polity. In a letter to the WCC's Commission of Churches on International Affairs, the Rev. M.A.Z. Rolston, General Secretary of the National Christian Council of India, has said that the Indian church needs at this time "the moral and the prayerful support of the church all over the world".

EPS

HUMAN RIGHTS IN
THE REPUBLIC OF KOREA

Geneva (EPS) - The much publicised "economic miracle" of the Republic of Korea is facing a major crisis with increasing debts, growing dependence on foreign investments and rampant inflation especially on essential household and food items. The political and social costs of the economic growth are very serious and the human rights situation in Korea is directly affected by the process of economic growth. Contrary to some recent reports which give the impression of improvement of the human rights situation, there has been an intensification in systematic repression of the people in the past year in Korea.

These are the conclusions of a report on the situation of human rights in the Republic of Korea published as "BACKGROUND INFORMATION" 1979/1 by the Commission of the Churches on International Affairs (CCIA) of the World Council of Churches. The document "Human Rights in the Republic of Korea" published in its complete form was compiled by the Task Force for Human Rights in Korea. The CCIA, which has vouched for the authenticity of the contents of the report and takes full editorial responsibility for it, states that it is the most detailed report of the situation of human rights in the Republic of Korea to have reached the WCC from within that country for a number of years. It covers the period from January 1978 to the end of January 1979, itemizes over two hundred human rights-related incidents and lists five hundred and forty names of persons victimised by these events.

The document reached the CCIA at a time when there were reports that the human rights record of the Republic of Korea was improving. These reports among others related to the release of political prisoners including Mr Kim Dae Jung, the most prominent opposition leader, by special presidential amnesty. While there have been three such amnesties in 1978 the document shows that actually very few political prisoners have been released and most of them remain under suspension of sentence, liable for imprisonment again at the slightest provocation.

Information which has reached the World Council of Churches in the last few weeks has reconfirmed the evaluation made in the report. At the end of March, Dr Won Yong Kang, a member of the Central and Executive Committees of the World Council of Churches, was detained for several days. Six members of the staff of the Korean Christian Academy, of which Dr Kang is the Director, have been under detention and are charged under the Anti-Communist Law.

This is only one of the several draconian laws, listed and described in the report, used as instruments to suppress political dissent. These laws are worded in such a general way that they are open to the most arbitrary interpretations and applications. Out of the hitherto unknown stories of suffering and unpublished reports of incidents of brave resistance now documented in the "CCIA Background Information" there emerges, along with a gruesome picture of systematic repression of the people in the name of national security and economic development, one also of inspiring heroism and courageous struggle for human rights.

(more)

Since the Christian Church in Korea is the rallying point of the human rights movement in Korea, church-related groups like the Urban Industrial Mission have become the special targets of attack by various agencies of the government. There is control of churches' internal activities, through various means, including monitoring of sermons by government agents, prevention, restriction and disruption of religious meetings and continuous harassment of a large number of people active in the church.

The document contains moving accounts by several people who have been subject to various forms of torture by law enforcement agencies. This of course is in addition to the harassment that goes on in the form of constant surveillance, house arrests, prevention of attendance at meetings, interference with communication by phone or mail and restriction of travel, work and study, in the case of hundreds of Korean citizens.

The claims of the government about the benefits of the economic growth to the masses in the urban and rural areas are rebutted by the document with convincing evidence. The report goes on to point out that the so-called investment climate of Korea often praised by transnational corporations has been made possible by the low wages, worsening working conditions, abrogation of labour rights and general repression of the people. The multinational corporations from the USA and Japan, in addition to shaping the basic processes of economic growth in Korea, have considerably influenced the policies of USA and Japan towards Korea.

In an introduction to the document Mr Leopoldo Niilus, the Director of the CCIA, has pointed out that the publication of the report is not without risks. "Similar publications have, in the past, been used as propaganda tools of North Korea with the consequent labelling by South Korean authorities of its authors as communist agitators. Indeed, the extremely limited information which is available about the human rights behaviour of the Democratic People's Republic of Korea does not support it as a valid candidate for an alternate". Those who are struggling for democracy in Korea clearly state that both regimes must be democratized before reunification talks can become fruitful. The Christian Church in Korea, which is largely anti-communist, to quote the report "is a dire opponent of totalitarianism, left or right and of authoritarianism, traditional or modern".

EPS

"HUMAN RIGHTS IN THE REPUBLIC OF KOREA", BACKGROUND INFORMATION, 1979/1, is available in English, on request, from :

Commission of the Churches on
International Affairs,
150, route de Ferney,
1211 Geneva 20
Switzerland

RHODESIAN ELECTIONS

by

Justin Nyoka

Geneva (EPS) - As a black journalist with some experience of African politics, I will not romanticise about the Rhodesian elections being undemocratic. That is not the point. What must be said is that here were elections where no rules were applied at all. For a start the elections were programmed and computerised by the Smith administration to produce a more than 60 per cent poll.

The norms of the elections have been changed on various occasions by the Smith administration. After the signing of the March 3, 1978 "internal settlement", the regime estimated there were 4.8 million voters. When the elections were postponed at the end of last year, this estimate dwindled to 3.1 million. By the time the elections were held, it was officially stated that the number of voters was only 2.8 million. This was aimed at producing a predetermined high percentage of voting.

Moreover Rhodesia has not had a population census since 1969. The elections were held without any electoral roll. Non-citizens from Mozambique and Malawi working in Rhodesia were allowed to vote. No evidence of identity was required for this voting. Furthermore in a country where there is no compulsory registration of black births, how could eligibility be established? According to official estimates the total black population is 7.1 million and total white population 190,000. Yet in a legislature of 100, the whites have 28 seats. The fact that one white vote was equal to more than 9 black votes makes a mockery of the claim that it was one man one vote.

The elections were held under extra-ordinary conditions with more than 95 per cent of the country under martial law. Nearly 100,000 armed men and women were mobilised to "protect" the black population against nationalist guerrillas. White employers faithfully took their servants to the polling booths. I like to believe that they did not tell them how to vote and that the private armies of Bishop Muzorewa and Rev. Sithole did not ask the voters to show how they were voting. People were required to dip their thumbs in indelible and invisible ink in order to prevent them from voting more than once. Official figures of

more than 100 per cent polling in several places raise serious questions about this (e.g. in Salisbury east, west and central provinces). That Rev. Sithole however should state that there were gross irregularities in the elections is in itself telling. But the question is: why did he agree to take part in a game in which there were no rules?

The question has been raised: why did the guerrillas not disrupt the elections, as they had threatened to do. The simple reason is that this would have resulted in violence from the Rhodesian security forces on the people. The guerrillas are engaged in a struggle to win the hearts and minds of the people. This struggle continues unabated.

The actual situation, in spite of the so-called victory of the black majority, is that the vital entrenched clauses of the constitution cannot be changed without the support of Ian Smith's 28 white members of parliament. In fact the white minority has a decisive veto over any such change. These clauses effectively protect the existing special rights and privileges of the whites with regard to property. They also ensure that the key organs of the state, the army, the police, the civil service and judiciary, will not be in the hands of the blacks. To change these entrenched clauses the black parties (whose total strength is 72 seats) even if they were united would need the supportive vote of at least six of Smith's M.P.s. From past experience it is known that white M.P.s going against Smith's leadership have been politically destroyed. Bishop Muzorewa will not be able to fulfil the expectations of those sections which have shown confidence in him because he will nominally be leading a government in which all the levers of military, economic and political power will continue to be in the hands of the white minority.

This background feature on the Rhodesian elections was written for EPS by Justin Nyoka, a black Zimbabwean journalist, who reports for the BBC and the South African Rand Daily Mail. He has edited the Christian Council of Rhodesia Newspaper and the Catholic weekly Moto. Mr. Nyoka is also a correspondent for the United Methodist Communications in New York.

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MAY 1979

No. 11

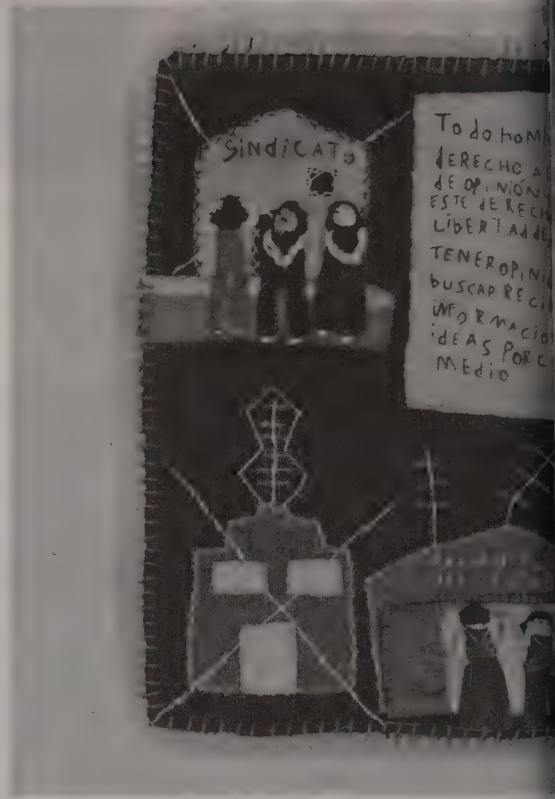




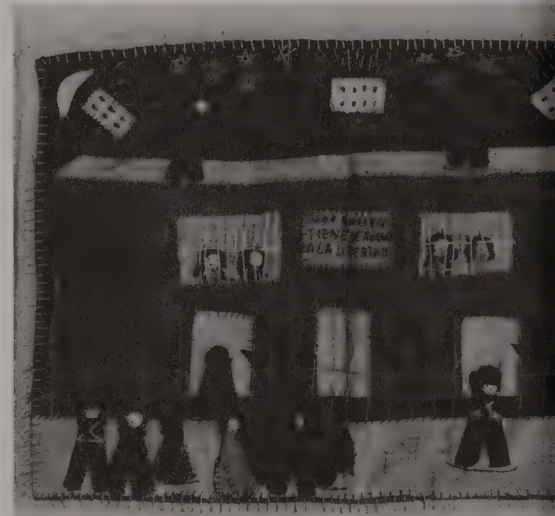
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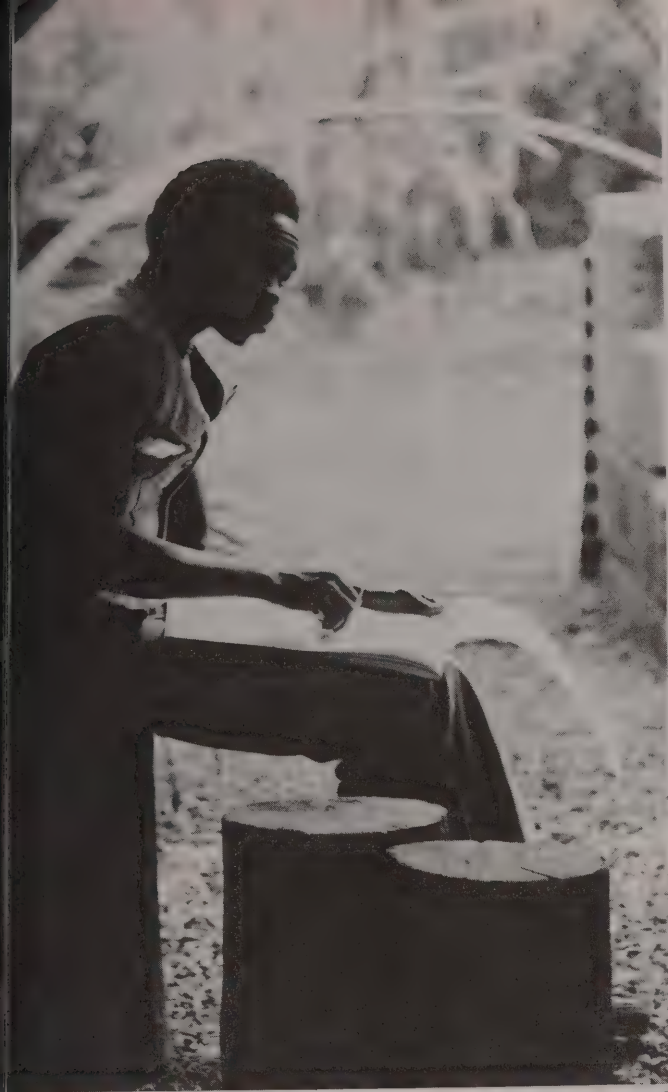


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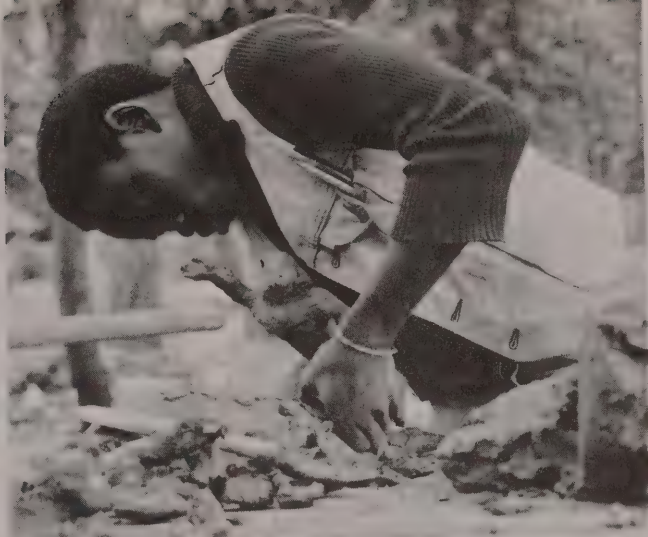


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A FORGOTTEN TRADITION IS REBORN

A blond-haired, blue-eyed European: this is the image of Jesus which still hangs on the walls of many East African Christian homes.

However, a recent workshop for African artists, held just outside Nairobi, made it abundantly clear that there is a rising new generation of African artists at work. And with them has come a resurgence of the rich tradition of African Christian art, the 6th century Coptic reliefs, the beautifully illuminated biblical manuscripts of Ethiopia. A new renaissance is beginning in the art of East Africa.

Only a month before, a similar workshop brought Asian artists together in Bali.

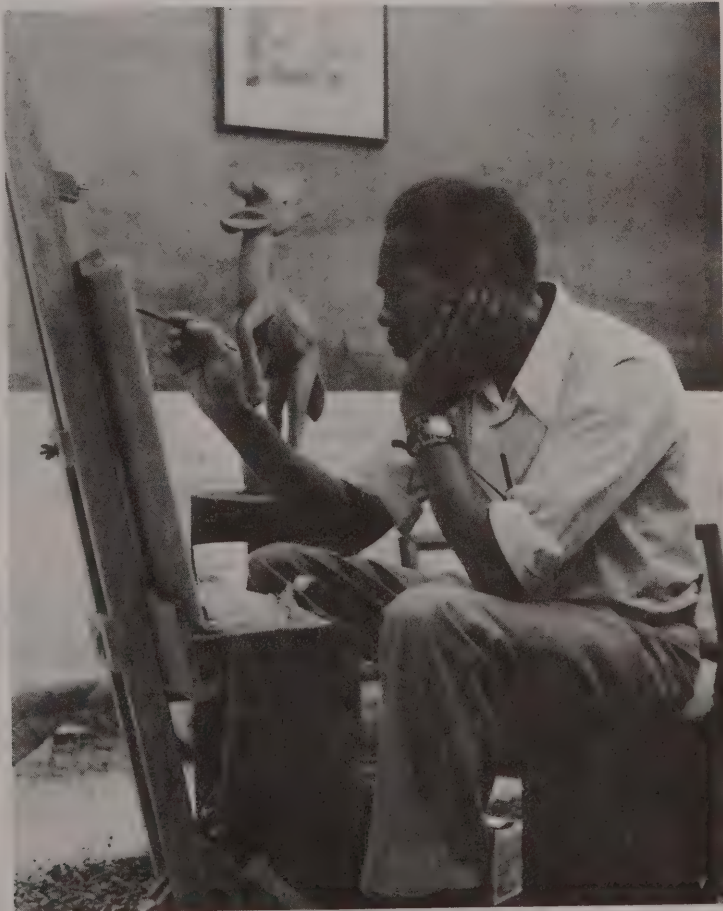
Both workshops were a success and both mark the rebirth of a forgotten tradition.

(Photos: WCC)

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Photos are available from the World Council of Churches, Film and Visual Arts Department, P.O.B. 66, 1211 Geneva, at the cost of Sw.Fr.12.- or equivalent in your currency. Free of



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CHILE

A very expressive form of folk art using odd scraps of material and wool has developed in Chile since the military coup d'etat in 1973.

(2271) Groups of women whose husbands are unemployed are a living making "arpilleras" or patchwork tapestries. Most have large families, some have to feed as many as ten people in the pittance they earn.

The tapestries express the sufferings of a people, and their aspiration to elementary rights. They are sold abroad and tell the world eloquently of the present situation in which thousands of Chileans live at present

(2272) "Everyone has the right to liberty".

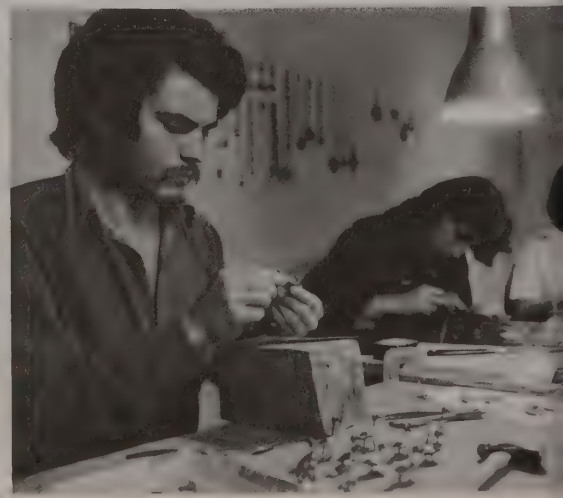
(2273) "Everyone has the right to work and to a free choice of employment".

(2274) A women's prison.

(2275) "Everyone has the right to freedom of expression" (2276-2277) Psychiatric workshop in Santiago, where ex-prisoners learnt to cope with life again.

(2278) A group of wives whose husbands are missing. They told their story in song at the International Symposium on "The Dignity of Man: his Rights and Obligations in Today's World" held in Santiago at the end of last November

(Photos: WCC)



EPS

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THE NEXT EPS WILL APPEAR ON 22 MAY 1979

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MUTUAL SHARING AND SOLIDARITY:THEME
OF CICARWS ANNUAL MEETING

Washington, USA (EPS) - "While the goals of development are clear, the way to achieve them continues to be a challenging problem for churches and governments alike". This comment came from Jean Fischer, the director of the World Council of Churches' (WCC) Commission on Inter-Church Aid, Refugee and World Service (CICARWS), in his opening report to the annual meeting of the Commission.

Held at the Brethren Service Center, New Windsor, Maryland, 24-28 April, the Commission meeting brought together some seventy people, commissioners, staff and guests from all continents.

Mr Fischer's report concentrated on two main areas. Mutual aid, where, he said, "in the world in which the churches are required to live and bear witness, with all its crises and tensions, there is no lack of opportunity to put mutual aid into practice", and solidarity, which, to practice it, he said, means "to work for the unity of humankind... to be faithful to our ecumenical calling, not forgetting that our lives are set in a two-fold solidarity with all humankind: solidarity in sin and solidarity in grace".

The main focus of this year's Commission meeting was on a newly published report which analyses the intricacies of the joint project list of CICARWS and the Commission on World Mission and Evangelism (CWME). The report recognizes that the growing and evolving ecumenical movement may call for new approaches and different means of carrying out the inter-church aid work accomplished in the past in the projects assisted through the annual list. The Commission commended the study for wide discussion and distribution both in the WCC, and in member churches and in the donor agencies who mainly support the CICARWS work.

In reviewing region by region and activity by activity the vast scope of work undertaken in the CICARWS the commissioners noted "the precarious situation of Christian minorities in many Middle Eastern countries and also of the complexities of the Middle East political scene; agreed to co-sponsor, with the Christian Conference of Asia, a consultation, in November, in Bali on Asian reality and Christian response: the search for a new community; and approved a 1980 Service Budget of SFr. 7.6 million, SFr. 141,000 up on 1979.

In the discussion concerning Africa it was revealed that the servicing of projects, other supporting services and the transfer of funds (US\$ 18.5 million requested in 1979) represents almost two-thirds of all CICARWS requests. On the US\$ 5 million appeal for Southern Africa, launched in December 1978 the Commission noted that the appeal "affords an unusual opportunity to identify and highlight the needs and dynamics of that area for the whole world to behold".

Meeting in the aftermath of the Ugandan fighting the Commission commended the initial appeal for US\$ 600,000 and agreed that WCC staff should meet directly with the Ugandan church and quickly disperse information on the needs of the Ugandans whether inside or outside their country and the proposed programme of the churches to meet their needs. It was also recommended that a meeting should be called to enable the All Africa Conference of Churches (AACC) Planning Committee for Relief and Emergency

(more)

Assistance for Uganda and representatives of the churches of Uganda to meet "a wide spectrum" of Protestant organizations and groups interested in helping Ugandan refugees, engaging in Ugandan reconstruction, and achieving a degree of coordination and cooperation.

The CICARWS Refugee Service is bearing an increasing work-load as the world's number of refugees increase. The report noted the long-standing situation of the Palestinian refugees; the plight of the Indochinese refugees, especially the "boat people"; and the Latin American refugee problem, especially highlighted by the conflict in Nicaragua.

The religious dimensions to the political conflicts which produce refugees in a number of African countries was also noted. The Commission suggests that a group comprising representatives from the WCC's sub-unit on Dialogue with People of Living Faiths and Ideologies (DFI), the Commission of the Churches on International Affairs (CCIA) and the AACC should study this phenomenon and provide advice to the churches.

Questions concerning the defence of human rights dominated the discussions on Latin America. This concern is reflected in the 1979 project list where out of 84 programmes listed, 58 deal directly or indirectly with human rights. In its recommendations the CICARWS Commission asked the WCC's Human Rights Resources Office for Latin America to convene a meeting in the region of those churches and communities committed to the defence and promotion of human rights, in order to share experiences and plan for the future. In addition, to see if meetings can be arranged bringing together church and agency representatives from the industrialized nations, both from the East and the West, who are concerned for human rights in Latin America, in order to improve the coordination of their help to the churches and councils in Latin America.

In other business the Commission agreed to hold a consultation on food aid which would critically examine this type of aid and how it could be better used for development ends; discussed the role of the churches in disaster preparedness and response; and encouraged staff to take initiatives to make known to the churches and cooperating councils and agencies the readiness of the WCC to facilitate new relationships in the sharing of human resources and to support opportunities for short-term exchange of persons.

The Commission also received reports from the Ecumenical Church Loan Fund (ECLOF) and the Ecumenical Development Cooperative Society (EDCS) and encouraged ECLOF to pursue the experiment authorized in lending in higher risk areas.

The ongoing study on the Ecumenical Sharing of Resources was also presented to the CICARWS meeting. This study, which is due to be presented to the WCC's Central Committee meeting in August 1980, is looking at patterns of sharing between churches, based on the belief that there is a quality of sharing in which "we neither ask, 'What do we have to give?' nor 'What do we gain?' - a sharing in which the very act itself is the end purpose."

EPS

CHRISTIAN MEDICAL COMMISSION MEETINGS
STIMULATE STUDY ON HEALTH AND WHOLENESS

Geneva (EPS) - "Health, Healing and Wholeness" was the theme of two regional conferences held recently by the Christian Medical Commission (CMC) of the World Council of Churches (WCC). These two meetings were followed by a meeting of the CMC's Commission, in April, and held in the German Democratic Republic.

The Health, Healing and Wholeness seminars were held in Port-of-Spain, Trinidad, and in Omoa, Honduras.

The Caribbean meeting drew participants from eight Caribbean nations as well as resource people from other regions. Theologians, social workers, health care workers and family life counsellors looked at the concept of wholeness from a variety of perspectives. The Biblical identification of healing and saving, of health and salvation, has helped congregations to move into new styles of family life work and "wholistic health care". The presence of a professional rehabilitation programme director, himself a person with a disabling condition, highlighted the life of people with disabilities within the church and the community.

The Central American seminar attracted some 50 participants from 11 Latin American countries. New perspectives on wholeness and ministry emerged in a lively dialogue among church leaders, peasants, health professionals, and people engaged in a variety of other vocations in church work. Because of the extensive involvement of churches in health care in the region, a good deal of discussion focused on the role and responsibility of the community in looking after its own health. There was a strong emphasis on issues of social justice, viewed as the social dimension of love. In addition to the fact that this meeting brought a multi-disciplinary approach to these questions, the churches represented included both Roman Catholic as well as evangelical and conservative Protestant groups. It was hoped that continuing contacts and local meetings will sustain this renewed interest among the churches to review its healing ministry.

The CMC Commission meeting for the first time since April 1977, was hosted by the Innere Mission und Hilfswerk of the Evangelical Church in the GDR, at Bad Saarow. The 34 commissioners, staff and advisors from 22 countries reviewed the Commissions' work and examined, in detail, the two regional meetings. A plan of action for the next period was also agreed. The staff was encouraged to continue the regional approach to discussing the issues of healing and wholeness, and regional consultations will be planned for those geographic areas not covered so far. Reports were heard on initiatives in ecumenical cooperation in health and development in many countries. Opportunities were offered for the participants to visit a number of the programmes and institutions of the diaconal services of the churches in the GDR. The vitality of this meeting was greatly enhanced by the presence of church workers from the GDR as well as from Poland.

PHILIPPINES CHURCH GROUPS CALL FOR -
INTERNATIONAL SOCIAL JUSTICE THROUGH
SELF-RELIANCE OF POOR COUNTRIES

Manila (EPS) - Philippine church groups have called on UNCTAD V to work towards international social justice rather than interdependence through collective self-reliance of poor countries, to meet the needs of the many among them rather than the few, says a report from Interpress (IPS) correspondent Chakravarthi Raghavan.

In a memorandum circulated to UNCTAD delegates four Philippine church groups - the National Council of Churches, Association of Major Religious Superiors of Men and Women, National Secretariat for Social Action and Justice and Peace Commission of the Catholic Bishops Conference - have called into question existing United Nations and UNCTAD strategies for the New International Economic Order (NIEO).

Official proposals of poor nations at UNCTAD V seek to bring about better distribution of incomes among nations. But from a Christian viewpoint this would not be enough. While delegations represent their governments, governmental views, in rich and poor countries, are those of people in power: those who run the government, the economy, and particularly those whose fortunes are tied to international trade.

No matter how sincere they are in their views, they are not the views of the governed. Especially where power is unevenly distributed, benefits intended for the whole nation are appropriated by the few.

In the Philippines, where 34 million people or 80 per cent of the people live below the poverty line, despite a growth in the country's per capita, income real wages of skilled and unskilled labour in 1978 were only 76 and 63 per cent respectively of what they were in 1972. The same is true of other poor nations.

The cause of the worsening poverty lies in oppressive social structures, both within developing societies and without - social structures built on domination of the poor nations by the rich ones and on the domestic front, domination of the poor by the rich.

"UNCTAD V will be judged by the extent to which it changes international structures that support and strengthen national structures that breed poverty and oppression ... as long as UNCTAD V emphasizes international trade, entailing encouragement of foreign investment, investment by transnational corporations, and aid in the form of foreign debt we believe that UNCTAD V can accomplish little. Neither international trade, nor foreign investments and heavy foreign borrowings, nor the programme of export-led industrialisation can help. It is not the illusion of international interdependence that the world needs but international social justice. Neither socially committed capitalism, nor global solidarity entailing international division of labour built around a dominant centre can help. We believe poverty can be more easily eliminated if instead of relying on international trade and international capital for development, the poorer nations rely on themselves, using their own resources, by creating their own technologies, to meet the needs of the many rather than the demands of the few. We also believe that whatever the path taken, there is an indispensable condition for becoming self-reliant: there must be political and economic democracy", the church groups statement says.

WESTERN, THIRD WORLD CHURCHMEN
DIFFER ON UNITY OBSTACLES

Chevy Chase, Md. USA (EPS) - A World Council of Churches conference panelist declared here 2 May, that the issues of Christian unity and human justice are the same, and he chided Third World church leaders to witness more to the West about the unity they already have.

A Pakistani representative immediately responded that the disunity of Western churches makes it impossible to know whom to witness to, adding that Western Christians won't listen anyway.

The exchange took place at a unique two-day consultation of American church leaders and the World Council unit which handles its \$ 30 million a year disaster, refugee and inter-church aid operations.

At the conference of the WCC's Commission on Inter-Church Aid, Refugee and World Service (CICARWS), a panel was discussing whether service projects further or hinder the cause of unity. Participation in development of human resources in Asia, Africa and Latin America in recent years has brought Christians in conflict with governments and often with each other.

The Rev. Dr Paul A. Crow, Jr. of Indianapolis, Indiana, a member of the Central Committee of the World Council, declared that it is "disastrous" to separate Christian unity and human justice.

"If justice is to come by way of the church," he said, "we must be led to confront our own participation in the division of mankind."

Dr Crow said further that ecumenical structures tend to perpetuate denominationalism and preserve disunity. "Collaboration is not unity," he observed.

The power, he said, remains back home in the denominations, the ecumenical effort always is a secondary one, and funding patterns are protected from real sharing.

But when Dr Crow criticized the Third World for neglecting its witness to unity, Dr Anwar Barkat of Pakistan, also a member of the Central Committee, took issue, saying that the church in the West is so divided it is "impossible" to determine who to witness to, and western Christians continue in the same patterns as always no matter what they hear.

The panel was chaired by the Rev. William Howard, president of the National Council of Churches of Christ in the USA.

The Rev. Dr Paul McCleary, executive director of the US Church World Service, expressed the view that service operations do further the cause of unity if they bring denominations together as a visible sign of unity, if they are done in harmony with the other dimensions of the church, and if they affirm the church in each place.

Mrs Doreen Kirkaldy, a CICARWS Commissioner from Jamaica, observed that the churches must listen before they proclaim and must not forget that their service is Christian service.

The Rev Samuel Habib of Egypt, also a Commissioner noted that service has been the ice-breaker in the Middle East between Moslems and Christians.

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Father George Tsetsis, deputy director of CICARWS, was also a member of the panel.

The CICARWS consultation, in which some 75 persons participated at the National 4-H Center here, included major discussion on the ecumenical sharing of resources, the current state of affairs in the Middle East, Southern Africa, and on human rights, financing inter-church aid, and world hunger.

Mr Jean Fischer of Geneva, Switzerland, director of CICARWS, told the conference that the church must not become another power but must help sustain people's hope in the struggle for a different world.

He said that inter-church aid, which grew out of the post World War I need to rebuild European churches, has become involved increasingly in development. The objective is not to restore but install a different kind of world order, he said.

The Rev. William A. Perkins, who directs the WCC's study on the Ecumenical Sharing of Resources, told the conference that Americans haven't a lot of experience in receiving, a factor that is important if ever ecumenical sharing is to be genuine, breaking the barriers of dominance and dependency.

Mr Paul Cushing, of the Domestic Program office for the US Government Coordinator for Refugee Affairs, declared that the churches play an important role in "keeping us honest" in commitment to resettling a larger number of refugees in the United States.

He said a proposed new law would permit 50,000 refugees into the US each year but would give the President power to increase the number and would make them permanent residents as of the first day of entry without waiting.

Mr Cushing said the US has settled two million refugees since 1945 and the Church World Service and other agencies have done the work, "quietly, efficiently, and effectively."

The Rev. Dr Robert Marshall, moderator of the World Council's finance committee, told the conference that CICARWS administers 75 per cent of the total funds handled by the World Council.

The Rev. Dr Eugene Stockwell, who heads the Division of Overseas Ministries of the US National Council, said that polls show Americans believe they are giving an increasing amount of their gross national product to dealing with world hunger when in reality they are not.

EPS

BOTSWANA CHURCH LEADER
KILLED

Gaberone, Botswana (EPS) - The Rev. James Mkoka Ndebele (64), the General Secretary of the Botswana Christian Council and Vice-Chairman of the Botswana Council for Refugees was killed in a car accident on Sunday, 8 April.

Mr Ndebele was born in the Gwelo district of Southern Rhodesia, trained as a teacher, later becoming a Methodist minister. In 1964 he joined the Anglican Church and, after training in the United Kingdom was ordained in 1967. He became General Secretary of the Botswana Christian Council in 1974.

EPS

BRITISH BAPTISTS REJECT MOTION
TO WITHDRAW FROM WCC

London (EPS)- The Annual Assembly of the Baptist Union of Great Britain and Ireland, which met in London at the end of April rejected a proposal that it should withdraw from the World Council of Churches in protest against the controversial Programme to Combat Racism and the latter's support for the Patriotic Front and other groups in Southern Africa. The Assembly also rejected a proposal that membership of the WCC should be suspended for six months.

Instead, by an overwhelming majority, the assembly backed an amendment which noted that the Baptist Union does not contribute to the PCR Special Fund and which endorsed the stand taken by its General Secretary, Dr David Russell, a member of the WCC Central Committee, in making known to the WCC the disapproval and disquiet felt by many Baptists over the PCR grants. The amendment went on to welcome WCC moves for further consultations on this issue and urged the Baptist Union's Council to monitor future action in connection with the fund.

Urging the Assembly neither to withdraw nor to suspend Baptist membership of the WCC, Dr Russell said they should continue to bear their witness from within. Remaining in membership recognized that they belonged to a far larger family than their own Baptist one and would ensure that the Baptist voice would continue to be heard.

EPS

CHRISTIAN UNITY - TOP OF A
CATHOLIC POLL

London (EPS) - Christian Unity has emerged as the subject Catholics would most like to see tackled by the National Pastoral Congress which is to be held in Liverpool in May 1980 and which for the first time will attempt to provide a reasonably democratic representation of the Church in England and Wales.

Over 20,000 answered a questionnaire asking Catholics to pick from a list of 13 subjects "the six priorities most urgently requiring action by Catholics today". Christian Unity was selected by 67 per cent of replies, closely followed by the particular needs and problems of young people (66 per cent) and education in all its forms and for every age-group (60 per cent).

Next came the Third World, international justice and peace, world hunger, overseas aid and apartheid (58 per cent), followed by another collection of linked questions: war, peace and violence, the arms trade, protest, human rights, and Northern Ireland (56 per cent). In sixth place came the ministry (54 per cent), in seventh the question of how to spread the Christian Gospel more effectively (51 per cent), and eighth - more responsible involvement of lay Catholics in the life of the church and in local and national affairs (49 per cent).

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Responses to two other topics apparently varied according to the extent to which they were felt to be pressing local issues. These were racial discrimination, immigration, and living in a multi-cultural society (34 per cent) and town and city living, decay of the inner city, social services, and deprivation (27 per cent). Responses on these were higher from the areas most affected by these questions. Only 21 per cent thought questions of the environment, pollution and the use of natural resources rated ranking as a priority, while only 20 per cent nominated the role of women in the church and in the world.

In addition to these topics the National Pastoral Congress committee has already suggested three areas of major concern: marriage and the family; deepening and spreading the faith; and the world of work.

Preparatory discussion on these questions at parish, deanery and diocesan level, together with the results of the questionnaire, will shape the agenda for the four-day congress in Liverpool in 1980.

EPS

CHRISTIAN/MUSLIM COLLOQUIUM IN TUNIS

Tunis (EPS) - The role of the Quran for Muslims and of Jesus Christ for Christians, under the title "Revelation", was the theme of an international colloquium held at the Centre for Economic and Social Studies and Research of the University of Tunis, 30 April - 5 May.

Some 20 Muslims and 20 Christians (Roman Catholic, Protestant and Orthodox) from nearly 20 countries took part. They represented a wide variety of academic disciplines, including theology, sociology and education. Many practical concerns were expressed where an improvement in Christian-Muslim relations could be developed. These included community development, human rights and religious education.

This was the second time that Muslims had taken the initiative in calling such a meeting in Tunis. The meeting again featured a frank exchange between traditionalists and modernists, both Muslim and Christian. There was agreement that criticism of these respective traditions should be constructive and as such should promote obedience to the Word of God in today's world.

Among those invited to take part were Dr Lukas Vischer, director of the World Council of Churches' Faith and Order sub-unit and Dr John B. Taylor of the WCC's sub-unit on Dialogue with People of Living Faiths and Ideologies, who was co-moderator of the meeting.

EPS

MONASTICISM - A NECESSITY FOR
CHURCH RENEWAL

Cairo (EPS) - "In the Orthodox Churches, one is convinced that the renewal of spiritual life today should begin with a revitalization of our monastic communities". This statement from the final report of the first consultation ever organised by the World Council of Churches (WCC) on Orthodox monasticism, shows what a crucial role is played in the Christian Orthodox community by the life and witness of monasteries and convents, as places of movement and renewal.

The consultation was organised by the WCC's Commission for World Mission and Evangelism (CWME) under the theme "the place of the monastic life within the witness of the Church today". It was held at St. Bishoy's monastery in the desert between Cairo and Alexandria, 30 April - 5 May. Some 40 delegates from 14 Orthodox and Eastern Churches, as well as several observers of other churches took part. They represented over 1,500 monasteries and convents, and a total of 22,000 Orthodox monks and nuns.

The participants unanimously agreed that monasticism has always played a prominent role in the Church. "In the Orthodox churches the life and witness of the monastic communities have shaped the worship, the theology, the spirituality, and the pastoral and apostolic ministries of the Church through the centuries". The Church does not only live through monasticism it also grows, revitalizes and perfects itself through its monastic roots.

Today, the monastic communities provide the Orthodox Churches with its best ministers (priests, bishops, patriarchs). However, the consultation was opposed to attempts to transform monasteries into "training centres" or "providers of devoted labourers in the vineyard of the Lord".

The "raison d'être" of the monasteries and convents is first of all the place where men and women live in continual prayer, ascetism and waiting on God and their brothers. It helps the Christian community and the Churches to concentrate on what is essential. On occasions they have taken the role of vigilantes when the Churches have been tempted to compromise with the world in attempting to secure themselves a safe place in society where their position would be guaranteed by the authorities. The monastic community becomes then a real and valid touchstone by which the church can measure her actions and correct where necessary.

Finally, the monastic community "opens the channels for the Spirit of God to transform from within both person and community" and He, in return enables men and women to resist the pressures of the world.

The following recommendations were made by the consultation: The Orthodox monasteries and convents were asked to strengthen their mutual relationships. In order to help this the WCC should, in cooperation with the Orthodox Churches establish a directory of monasteries. Some of the monasteries could meet present Orthodox needs by specializing in a given field - musicology, iconography, patristic studies - and in bringing together in one place the best of existing talents. These monasteries could thus become "service centres" for all Orthodox Churches.

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However, although the monasteries and convents are being encouraged to open their doors to the public, the consultation warned against negative influences from outside "which could be detrimental to the spiritual integrity of the community". Among the most alarming examples is "the growing number of sightseeing tours" to the monasteries. Egypt and Moldavia (Romania) are two typical examples. Such visits should always have a spiritual dimension and the monasteries should train "monk-guides" to handle the visitors and groups. However, no objections were made to those seeking, in the monasteries, spiritual values that cannot be found in the "secular vacuum". The monasteries should more often be places of spiritual retreat for both clergy and lay people. This would contribute to the development and spiritual growth of God's people and the Churches.

The consultation expressed the hope that the CWME and other WCC sub-units would set-up a pan-Orthodox group to study how monasticism should relate to the local parish communities. In addition, they recommended that in the near future CWME conduct a study on the theme "the monk as witness of the Kingdom". The findings of the St. Bishoy consultation, together with the above study will constitute part of the Orthodox contribution towards the CWME world mission conference in May 1980 in Melbourne, Australia.

The consultation participants were guests of the Egyptian Coptic Church. Pope Shenouda III, who is a monk and once a hermit, before he became Patriarch of the five million Egyptian Copts, gave the opening address.

The monastery of St. Bishoy, one of the four big monasteries of the Wadi el Natrum, was an appropriate meeting place as it was from this region that the whole Christian monastic movement began in the fourth century.

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THE NEXT EPS WILL APPEAR ON 31 MAY 1979

RELIEF AND RECONSTRUCTION
PLANS IN UGANDA

Kampala (EPS) - A Relief and Rehabilitation Committee of the Church of Uganda has been created here to coordinate church efforts towards the reconstruction of the country. Terms of reference approved early May say that the church will, "therefore, either initiate and carry out programmes or cooperate with other agencies of Christian relief or pastoral content to bring back to the country spiritual and human values a sense of self-respect and integrity; and to generate a sense of purpose, goodwill and a spirit of industry in order to establish modern acceptable standards of spiritual, economic, social and political life. In all her plans the Church will consult with government so that maximum impact can be effected at minimum cost of money and manpower. In no way at all is the Church intent on running a lone show. Additional to programmes intended for the relief of physical needs, the Church will try to mount programmes which further her ministry of mission, teaching and reconciliation".

Appointed chairman of the 18 person Committee is Bishop Festo Kivengere, with Mr Kodwo E. Ankrah as coordinator.

In terms of actual relief, reports state that the food situation is not as bad as had been feared. There is need, however, for salt, soap, medicines, and petrol. Further supplies needed include blankets, hoes and pangas, seeds for planting, and office materials, none of which are available in the country. With the restoration of communication with neighbouring countries and the outside world, delivery of needed supplies is being improved.

The mandate of the Committee, given to it by the Church of Uganda, indicates a concentration on education for new values and programmes of community development. For example, weekend seminars, and evangelism, together with help for damaged and looted institutions.

In response to the US\$ 600,000 initial appeal launched by the Commission on Inter-Church Aid, Refugee and World Service (CICARWS) of the World Council of Churches (WCC), over \$ 300,000 has already been distributed, including help with a planeload of 22.5 tonnes of hospital equipment and medicines sent by Danchurchaid to Kampala; \$ 80,000 to the AACC Nairobi-based committee for Uganda to purchase food, drugs, blankets and petrol; \$ 10,000 to the Christian Council of Tanzania for their refugee resettlement programme and \$ 25,000 to the Sudan Council of Churches, again for refugee resettlement; and \$ 50,000 directly to the Church of Uganda for their ongoing relief programme.

However, in an interview the new Ugandan Head of State, H.E. Yusuf Lule granted to church visitors, he said that relief and material aid was a minor matter in the reconstruction of the country. "People can do without sugar, for some time longer", said the President, "it is not essential". President Lule, emphasized, however, that the youth after eight years of misrule had not known a society with respect for life and property and that the moral situation of the country was the biggest handicap and hence the biggest task to remedy.

PRESS COUNCIL UPHOLDS ACC COMPLAINT
AGAINST "THE AGE"

Sydney (EPS) - The Australian Press Council has upheld a complaint by the Australian Council of Churches (ACC) against "The Age" newspaper for publication on 3 February 1979, of the article "Christianity's Light, not Marxism's Illusory Dawn".

The article, written by "The Age" Foreign Affairs editor, Mr Michael Barnard, attacked what the author saw as a tendency by the World Council of Churches (WCC) to condone and perhaps justify political violence and to ignore or play down these matters when they concerned Communist States.

In its judgement, the Press Council said: "The article fell below the standards that might have been expected. The character of the sources and the selectivity in quoting and interpreting them left much to be desired."

Appearing on behalf of the ACC, Mr Russell Rollason (ACC Information Officer), submitted that the article contravened the "Statement of Principles" of the Press Council by failing to be presented "with scrupulous honesty and fairness in both statement and omission" and by "mis-stating and suppressing facts which are relevant to conclusions which it (the article) encourages readers to accept."

Nine grounds of complaint were itemised before the Press Council. The majority of complaints were for misquoting WCC statements or failing to give a balanced picture of the WCC's concerns by ignoring WCC statements against the use of violence or statements about the denial of Human Rights in the Soviet Union and in Eastern Europe.

The Press Council statement affirmed the right of newspapers to publish articles which may be strongly critical of organisations or policies. It also noted that "The Age" has correctly accorded right of reply through "letters to the editor".

"However," concluded the Press Council, "'The Age' in this case should have exercised more care in ensuring the accuracy of quotations from and interpretation of sources. To this extent, the complaint is upheld."

Commenting on the Press Council's decision, Mr Rollason said:

"In recent months, there have been many grossly distorted and completely unfounded accusations about the work of the World Council of Churches. The article by Mr Barnard contained some of these accusations.

"Thus, we are pleased with the decision by the Press Council for two reasons. Firstly, it helps to put an end to accusations and gossip, and secondly, it has put before "The Age" newspaper the need to judge the work of the World Council of Churches on the basis of facts and not heresay. I must admit that the Press Council decision has also helped restore my faith in the media.

EPS

RURAL WOMEN NEED
BASIC SKILLS

Nairobi (EPS) - Leaders of development projects in rural areas have been called upon to ensure that progress does not destroy traditional norms and cultural values.

The call was made by Ghanaian judge, Mrs Justice Annie Jiagge during a leadership training seminar for rural women, held at the Baptist Conference Centre, Limuru, Kenya, 26 April - 6 May, which was jointly sponsored by the World Council of Churches' (WCC) sub-unit on Women in Church and Society and the All Africa Conference of Churches' (AACC) Church, Family and Society.

The seminar was attended by 29 women from church organizations in 13 countries in Eastern, Central and Southern Africa, and was formally opened by Mr S. Shehata, Acting General Secretary of the AACC.

Addressing the seminar at the weekend, Justice Jiagge advised the participants that in their work with rural women they should endeavour to preserve the psychological structures of life which are based on traditional norms and cultural values. She stressed that no amount of economic growth can compensate for the sense of security inherent in the traditional system.

"People living in the traditional setting in rural areas may be poor in material possessions, but they are invariably the custodians of a cultural heritage" said Justice Jiagge, who is also one of the six presidents of the WCC.

Justice Jiagge pointed out that growth or progress is measured more accurately by what happens within the human environment than by the statistics of GNP (gross national product).

The UNICEF regional representative in charge of women and the young child, Mrs Martha Bulengo also addressed the seminar. She deplored the fact that although rural women are very cooperative when it comes to development projects, they are not as involved in social and political spheres.

Mrs Bulengo said a major reason why rural women are not socially and politically active is the high rate of illiteracy among them. She recommended that literacy projects be given top priority.

The UNICEF representative also expressed concern about the time-consuming nature of rural women's chores. She underlined the importance of rural technology in the development of labour-saving devices that could assist the women in such chores as food preparation and preservation.

A wide range of issues affecting people in rural areas was discussed, including health and nutrition, cooperatives, village technology, how to develop programmes, how to involve leadership, and various techniques in communication.

One of the highlights of the programme was a visit to Karen Village Technology Unit where new and appropriate ways of easing the work of rural people were demonstrated.

DISENGAGE FROM SOUTH AFRICA
UK CHURCH DOCUMENT ADVISES

London (EPS) - The British Churches are being recommended to advocate that the United Kingdom adopt a policy of economic disengagement and ultimately sanctions with regard to South Africa, with the aim of bringing the system of apartheid to an end. The recommendation comes in a study document, "Political Change in South Africa: Britain's Responsibility", published (12 May) by the British Council of Churches' (BCC) Division of International Affairs for discussion by the Churches in preparation for the BCC Assembly next November. The Assembly will be able to decide whether to commit itself to this tougher policy on South Africa.

The document analyses the various policy options open to Britain. These range from "Realpolitik" (action purely on the basis of the United Kingdom's immediate interests) through the use of diplomatic influence and reliance on economic growth to improve conditions to what broadly speaking is the present stance of the British Churches - constructive engagement, or using whatever political and economic means of persuasion are at hand to encourage change. Beyond this lies disengagement, a policy capable of gradation all the way to economic sanctions (including an oil embargo), while ultimately there is the policy, ruled out of consideration by the document - armed struggle. In addition the document hints at a possible sixth policy which would be built on an awareness of the negative effects of disengagement.

The document argues that present policies of milder or stronger pressure for change have not really done anything effective. It quotes the South African industrialist Harry Oppenheimer to make the point that, even if there were a substantial inflow of foreign investment into South Africa to make possible growth at a rate of five per cent (over five times the 1977 growth rate) until the end of the century and even if white incomes remained unchanged or even fell slightly, the average income for a black family would in real terms remain below the minimum living level which "most progressive companies" have accepted as a guide for settling minimum wages.

The document thus concludes: "Decades of close economic relationships and the intensified pressure exerted upon British firms in the last five years have failed to produce significant political change. The policy of building on our economic connections has not produced adequate progress towards the desired objective" (i.e. the ending of apartheid). "It is now time to commit ourselves more fully by adopting the alternative, more difficult policy of ending those connections - by adopting a policy of disengagement." The document suggests that the least costly and most practical form of sanctions would be a United Nations oil embargo and that the British government should be urged to explore with other governments the means of applying such an embargo most effectively.

At a press conference in London to launch the document BCC officials seemed optimistic about the newly elected Conservative government being ready to listen to such proposals. The government would be under international pressure on this question, they said, while the document pointed out that British trading links with the rest of Africa were becoming more important than those with South Africa. Thus in 1978 only 1.8 per cent of British merchandise exports went to South Africa while 3.0 per cent went to Nigeria and three times as much as the South African total went to the rest of sub-Saharan Africa.

CHURCHES EXPRESS "OUTRAGE"
AT SHELL AGM

London (EPS) - The "deep sense of outrage and the sense of shame" felt by many Christians and others over the failure to make sanctions against Rhodesia effective was expressed by the Rev. Harry Morton, General Secretary of the British Council of Churches (BCC), when he proposed a resolution critical of the past actions of the Shell multi-national oil company and demanding stringent assurances for the future at the Annual General Meeting of Shell Transport and Trading Ltd. in London, Thursday, 17 May. A similar resolution was being put forward at the annual meeting of the group's other parent company, Royal Dutch/Shell, in the Hague on the same day.

The resolution before the London meeting sought to condemn Shell's participation in the supply of oil to Rhodesia since the imposition of sanctions in December 1965 and to call for assurances from the director "that so long as United Nations sanctions against Rhodesia remain in force neither the company nor any subsidiary or associate company will participate directly or indirectly in the supply of oil or oil products to Rhodesia."

While the company's directors had drawn attention to the formidable difficulties in the way of sanctions being applied successfully, Mr Morton said, the "outrageous fact" remained that the company's policies had led to a situation where oil imported into South Africa had found its way to Rhodesia.

Seconding the resolution, Bishop David Konstant, Roman Catholic Auxiliary of Westminster, said: "it seems to me clear that the inefficacy of sanctions has ensured the continuation and escalation of the conflict in Rhodesia." This conflict had brought death and indescribable suffering, and if sanctions had been effective a negotiated settlement involving all parties in Rhodesia would have been likely ten or more years ago. The Bishop was not dealing with the question whether the letter of the law had been broken, but, he added, "that the spirit of the law has been broken is to me unassailably clear."

The Company Chairman, C.C. Pocock, reaffirmed that the company had done all it could to comply with sanctions. It had pointed out to the British government that there was no way of stopping oil to Rhodesia without cutting off supplies to South Africa, and that sanctions against Rhodesia could not be effective unless they were imposed by both South Africa and Portugal (which then ruled Mozambique). Nor could the company dictate the policy of its subsidiaries, which had to operate under the laws and in the environment of the countries concerned.

Because of pending litigation Mr Pocock said that he could not go into detailed questions of fact about the company's past performance. But while they could not give sweeping guarantees covering other bodies and other jurisdictions they were satisfied that no Shell subsidiary anywhere, including Shell South Africa, has any part in supplying oil to Rhodesia.

The stand taken by the churches was fiercely attacked by some shareholders, including one who referred to "the warmongers who represent the hierarchies of the established churches of this country" and called them "nothing more or less than religious hypocrites".

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More temperately, Gervase Duffield, a member of the Church of England's General Synod, well known for his right-wing views on Rhodesia, described the resolution as ill-timed, doctrinaire and impractical, and directed to the wrong people: it should have been addressed to former Prime Minister Harold Wilson's government that had brought in sanctions.

Moreover, he argued that it did not represent the Christian consensus. "I do believe that this is emphatically a political motion and not a moral and Christian one", he said. Calling attention to the Church Commissioners' decision not to associate themselves with the resolution, he described its sponsors as "a small sectional group who set out to kid us that they represent a Christian consensus."

While final details of how the voting on the resolution went were not made public until the next day (Friday), 60,000 proxies recorded before the meeting showed a tally of only 814,203 votes in favour and 44,567,159 votes against the resolution, each vote representing four shares.

EPS

SWEDISH YOUTH COUNCIL TAKES ACTION AGAINST SOUTH AFRICA

Stockholm (EPS) - The Swedish Christian Youth Council, representing the majority of Christian youth organizations in Sweden is planning for a major campaign against South Africa.

The council calls on the Swedish people not to buy any South African merchandise, for the Swedish firms to disengage themselves from any commercial activities in South Africa, for banks and investment institutes to sell shares in firms operating in South Africa, and a considerable number of other actions. All are designed to focus attention on the plight of those who suffer under apartheid and to help the black people to obtain political freedom.

Only two years ago a serious debate was held in Sweden about investment in South African industries. Several Swedish firms have sister organizations in South Africa, many of these yield good profit both for the South African and the Swedish shareholders. The Swedish Covenant Church divested itself of all financial interest in such companies while the Church of Sweden retained their portfolios with the motivation that it gave them a possibility of influencing the development in South Africa. At one time Archbishop Olof Sundby went to one of the annual meetings of the multinational company of ASEA and questioned the company directors about their South African policy and the situation of the South African workers.

EPS

CHURCH COUNCIL RAIDED
IN NAMIBIA

Windhoek (EPS) - Security police last week raided the offices of the Namibian Council of Churches seizing a carton of literature and a file of correspondence.

During the three hour raid the police took possession of the council's file of correspondence with overseas donor agents, about 150 books, including a copy of "Oliver Twist", video cassettes and press cuttings.

The detention of people in Namibia during the last six weeks is causing great concern among the churches. The difficulty of the Churches and the community is that many people have disappeared and it is not known who is in hiding and who in detention.

One of the people detained during this period was Mr Phillip Tjerije, the editor of "Emmanuel", newspaper of the Evangelical Lutheran Church in SWA/Namibia. He was arrested in his Windhoek office and is detained in Gobabis towards the Eastern border of the territory.

Heads of the Roman Catholic Church, German Lutheran Evangelical Church, and the Evangelical Lutheran Church in SWA/Namibia last week asked for an interview with the Administrator General and expressed concern that they had not been contacted about detainees as many members of their congregations are affected.

EPS

NEW PRESIDENT FOR THE EKD

Berlin (EPS) - The new President of the Council of the Evangelical Church of Germany (EKD), is Bishop Edward Lohse of the Lutheran Church of Hannover. He was elected on 17 May by 118 votes out of a possible 124 by the Synod in Berlin. He succeeds Bishop Helmut Class, of Württemberg, who will be retiring shortly. The new Vice-President of the EKD Council is the President of the Church of Hesse-Nassau, Helmut Hild.

Bishop Lohse, 55, was born in Hamburg. He served in the German navy until the end of the war and then began theological studies in 1945 in Bethel and later in Göttingen. In 1953, he began teaching the New Testament in Mainz, later in Kiel, and Göttingen. He became the Bishop of his own church - the Lutheran Church of Hannover - in 1971 and a member of the EKD Council in 1973.

EPS

FRENCH THEOLOGIAN APPOINTED
TO SELLY OAK

Birmingham (EPS) - The Council of the Selly Oak Colleges has appointed a French theologian, Dr Jean-Michel Hornus as successor to Bishop Lesslie Newbiggin in the post of Lecturer in Theology. Dr Hornus is 52 years old, and has had a distinguished career as a pastor and scholar in France and the Lebanon. He has been Associate Professor of Church History at the Faculté Libre de Théologie Reformée, Aix-en-Provence since 1975, and since 1978 has also lectured at the Institut Protestant de Théologie, Montpellier, while holding pastorates in Gard. He has written extensively on various aspects of Christian thought and history from Tertullian to Karl Barth. He has a special interest in the Near East, and in the relationship between the Protestant and Orthodox Churches and between Christianity and both Islam and Judaism.

EPS

AACC LEADER CALLS ON AFRICAN GOVERNMENTS
TO RECOGNIZE AND COOPERATE WITH UGANDA

Nairobi (EPS) - The All Africa Conference of Churches (AACC) has appealed to African governments to help Uganda return to normal life by giving their unreserved recognition of and cooperation with the new provisional government of Professor Yusuf Lule.

The Acting General Secretary, Mr Sarwat Shehata, who visited Kampala recently and met with the new Ugandan leader, said in a statement released today that although Professor Lule's administration is doing its best for the country at this difficult time, the situation in Uganda is very bad, particularly in northern Uganda and other areas still unliberated.

Uganda's recovery very much depends on the goodwill and cooperation of its neighbours and other countries in independent Africa, Mr Shehata said.

EPS

NEW ECUMENICAL PROGRAMME FOR
INTERNATIONAL STUDENTS IN SOUTH INDIA

Madurai, S. India (EPS) - A new Ecumenical Study Programme in English is to be introduced from June 1979 at the Tamil Theological Seminary, Madurai, S. India. Up to now programmes have only been available in Tamil.

So far the language problem has prevented foreign students from taking such courses. Seven students have already enrolled for this new programme. The courses will cover such subjects as mission and dialogue; popular religions in South India; Hinduism; South Indian culture; Indian Christian theology, and an understanding of Indian society.

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THE NEXT EPS WILL APPEAR ON 7 JUNE 1979

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AFRICAN REFUGEE CONFERENCE
CONSIDERS FOUR MILLION LIVES

Arusha, Tanzania (EPS) - Delegates from 38 African countries have returned home from here with consensus resolutions and recommendations that will help in stimulating legislation that will commit the various countries to higher and more uniform standards of conduct pertaining to the recognition, protection and treatment of African refugees.

These delegates had attended a major conference on refugees in Africa which took place here in Arusha, Tanzania, 7 - 17 May. Called the Pan-African Conference on Refugees, this was the first time in twelve years that representatives from most African countries has met to consider all aspects of the continent's refugee problem. During those twelve years the number of African refugees is estimated to have multiplied at least eight times to its present four million.

The idea of a Pan-African Conference on Refugees was conceived in 1977 by the All Africa Conference of Churches (AACC). Invitations to assist in organizing a meeting were addressed to all who had participated in the 1967 conference. In 1978, however, the AACC decided that for the meeting to have maximum impact, it should primarily involve African governments. Thus it was decided to have the meeting co-sponsored by the three inter-governmental organizations directly concerned with refugees in Africa: the Organization of African Unity (OAU), the United Nations High Commissioner for Refugees (UNHCR), and the United Nations Economic Commission for Africa (UNECA). In addition the AACC, the International University Exchange Fund, the Lutheran World Federation, the Scandinavian Institute for African Studies, and the World Council of Churches, agreed to join the planning committee, which was headed by Mr. Melaku Kifle, director of the AACC Refugee Department.

Apart from the delegates from the African countries, thirteen observer countries outside Africa attended, plus governmental and UN agencies and some 35 voluntary agencies active in African refugee work.

From the agenda of the Conference some broad themes emerged. A number of speakers reminded the Conference that the refugee problem did not only apply to Southern Africa, but that many people in independent African countries were fighting for their rights as well.

Burden-sharing, was another theme which emerged. In particular, how the front-line states in Southern Africa are affected by the influx of refugees. Burden-sharing refers to the disproportionately large refugee populations in certain countries and the extent to which this burden might be shared.

The status of dissidents from African liberation movements also stimulated a debate. The matter arose because of the detention and imprisonment of people who are in conflict with liberation movements to which they have belonged. The question was should such dissidents be considered refugees. Some argued that dissidents should be detained in order that liberation movements could pursue their aims unimpeded. Others argued that dissidents should be allowed to leave their host countries instead of being detained and thereby acquire refugee status. However, it would be difficult for OAU member states to accept as refugees persons in conflict with liberation movements which enjoy OAU recognition.

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The role of the OAU in refugee matters came under scrutiny. Attention was called to the fact that while 31 African states have signed the 1969 OAU Convention governing the specific aspects of refugee problems in Africa, as of May 1979 only 18 of these states had accepted its contents as part of the law governing the recognition and treatment of refugees.

The white minority regimes of Southern Africa came in for much criticism for having produced an estimated one million refugees and displaced persons. However such criticism was invariably followed by reminders that by far the greatest number of African refugees come from independent states - an estimated three million.

EPS

* A photo series on African refugees will be found in this issue of Photo Oikumene

WORLD CONSULTATION ON RACISM PLANNED FOR 1980

Geneva (EPS) - The process of consultation on how to combat racism in the 80's, approved by the World Council of Churches' (WCC) Central Committee in January, 1979 will culminate in a world consultation, to be held 23 - 28 June, 1980. This recommendation to the WCC's Executive Committee was made by the recent meeting of the WCC's Commission on the Programme to Combat Racism (PCR) at its annual meeting in Figueira da Foz, Portugal, 14 - 19 May.

The Commission was particularly anxious that this consultation process should concentrate on enabling the churches themselves in their different regions and situations to identify and analyse what qualitatively new aspects of racism are emerging both in their own midst and in society.

The world consultation will bring together some 120 representatives of member churches, race relations desks of member churches, national and regional councils as well as representatives of organizations of the racially oppressed. Their task will be to formulate specific recommendations to the WCC Central Committee for action by the WCC and the member churches.

The All Africa Conference of Churches (AACC) and the Christian Conference of Asia (CCA) have indicated that they will organize meetings in their regions in order to provide input to the world consultation.

The Commission also discussed the report of a workshop recently held in Auckland, New Zealand, on Race and Minority issues in Asia. The workshop was jointly sponsored by the CCA's Urban Rural Mission (URM) and the PCR.

Representatives from Asia at the Commission made clear the delicate nature of various racial and ethnic tensions in their continent, which, they said, require multiple approaches by the churches.

The commission also expressed deep concern about recent developments in Southern Africa which have worsened the already tragic situation in that part of the continent.

Other business included the agreement to hold the second of a series of regional workshops on Racism in children's and school textbooks, in Costa Rica, at the end of 1979.

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The first results of PCR's research for action programme on land rights and racially oppressed indigeous people were considered and it was decided to prepare a plan of action on how to proceed with this issue, this, in conjunction with the churches in Australia and Brazil.

EPS

US PRESBYTERIANS OVERWHELMINGLY
SUPPORT PCR

Kansas City, Missouri (EPS) - In late night session, just about midnight, the 191st United Presbyterian General Assembly voted by a margin of about 20 to 1 to take no action on three motions criticizing the World Council of Churches' (WCC) grant of US\$ 85,000 to the Patriotic Front of Zimbabwe. Instead, it affirmed "its deeply felt solidarity with the intentions and actions" of the WCC's Programme to Combat Racism.

The assembly adopted a report which acknowledged that the grant had caused confusion and concern among many congregations however, the committee on Ecumenical Mission and Inter-Church Relations which made the report said it had been "extensively informed on the background, the expressed rationale, the continuing work and the significant goals of the WCC's Programme to Combat Racism." In a background paper the committee pointed out that it had endeavoured to keep an open mind and a sensitive conscience. Many on the committee, the report said, "were compelled to re-think our earlier conclusions regarding the PCR," on the basis of new information given them.

It is now recognized, the committee reported, that the three overtures or petitions making the motion to censure the World Council "though conscientiously reached, had been based nonetheless on insufficient and inaccurate information provided by both secular and religous media."

While the propriety of the grant has been questioned, the report said, it is in accord with the action of the 182nd General Assembly (1970) instructing the task force on Southern Africa to "seek practical ways in which churches can give immediate material and moral support to those engaged in the struggle to secure justice and freedom for the people of Southern Africa".

The committee called attention to the enormous suffering of refugees inside and outside Zimbabwe, citing estimates that place the number at 75,000 to 154,000 in Mozambique, Zambia, and Botswana, and that more than 500,000 blacks live in squalor in government camps within Zimbabwe, called "protected villages".

Because of years of white oppression, cruelty and violence by all parties has become a frequent norm, the report continued, adding that the killing of Christian missionaries and civilians adds another tragic page to a horrible story, that no party in the conflict is exempt, and that the political negotiations and widespread censorship do not make interpretation easy. In the midst of this, the WCC consistently has condemned cruelty and violence, and called for cooperation, peace and justice, the report stressed.

"As United Presbyterian's we deplore violence whether it is physical or institutional as a basic denial of human rights", the committee stated. "We have stood strongly against racism, poverty and injustice and have pledged ourselves

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to work for peace, justice and freedom among nations. Yet we confront a situation where the struggle against racism and poverty is so difficult that killing regrettably becomes an avenue of freedom. As peacemakers, we are caught in a situation where judgement is not easy, moreover, we recognize the guilt we share in it by virtue of either our support of injustice or inaction".

The dilemma is not only for the World Council alone, but also for United Presbyterians among others, as they affirm their historical mission goals of identifying with the oppressed, the report held, noting that the response to such dilemmas is made more difficult by "the poor quality, and often simplistic reporting".

Expressing concern about the continued probability of violence following the move away from white control the committee warned against becoming "party to a power struggle which continues bloodshed of black against black". It urged that the Programme to Combat Racism "should not place itself in a position of encouraging such a situation" but should maintain a stance which will enable the World Council of Churches' agencies "to seek justice as it functions in the reconciling role in the years ahead".

The programme's commitment to economic, social, and political justice "will need to be carried out by the WCC beyond the day of white minority control", the report said.

The defeated overtures had sought cessation of support for the PCR and an investigation concerning accountability and use of United Presbyterian funds. None advocated outright United Presbyterian withdrawal from World Council membership.

Before the vote was taken, commissioners heard a detailed chronology of the World Council's efforts to oppose racism worldwide. This was given by the general assembly's stated clerk, William P. Thompson. Mr. Thompson, who is a member of the World Council's policy-making Central Committee, said he had voted for the programme three times over the years and he would do so again should the opportunity arise. He said the programme was completely in line with United Presbyterian convictions in regard to racism and in accord with decisions taken at previous assemblies.

Former moderator Clinton Marsh, a long time missionary in Africa, spelled out recent African history and political developments. Both speakers pointed out that the grant was not indicative of any support of violence but sought on the contrary to contribute to the cessation of the conflict. Marsh likened some aspects of the struggle in Zimbabwe to the 1965 civil war in Nigeria/Biafra and the American revolution.

EPS

CWME COMMISSION MAKES FINAL PLANS
FOR 1980 WORLD MISSION CONFERENCE

Wuppertal, FRG (EPS) - "There is a flagrant contradiction between our affirmation that God has a bias for the poor and our denial to the masses of poor people of the world their right to come to know this Gospel that is intended for them". This challenge was given by the Rev. Emilio Castro, director of the World Council of Churches' (WCC) Commission on World Mission and Evangelism (CWME) at its annual meeting here 14-22 May.

Mr. Castro said that much discussion had taken place in the churches about the billions of people as yet unreached by the gospel and he pointed out that this "majority of the world's population" also belong to the "poorest people of the earth". "We need to look at the gap between the rich and poor and the reality of billions of people living in poverty as an evangelistic challenge. Then we will see the intimate relation between the churches' stand on justice and the honesty of our proclamation of the Gospel", said Mr. Castro.

This call to the Commission to tackle the question of the "unreached" formed part of the main discussion of the Commission meeting which was to put final shape to the World Conference on Mission and Evangelism, to take place in Melbourne, Australia, in May, 1980. The discussion on the agenda for this conference and the style of the conference was lively. Strong Roman Catholic participation in the Commission meeting as well as representation from the whole broad theological and geographical spectrum of Protestantism and Orthodoxy, guaranteed a wide-ranging discussion of the issues.

The proposed agenda for Melbourne was criticized by some as being unfaithful to all possible biblical perspectives and to the wide spectrum of Christian theological traditions. Roman Catholics pleaded for more attention to be given to the significance of the conference theme "Your Kingdom Come" for the conversion of the individual and his spiritual life. Latin Americans engaged Northern European Christians in debate on the relative weight to be given to the eschatological and to the immanent aspects of the kingdom.

The draft agenda resulting from this discussion it is now believed will open up a wide debate within the Christian community on some of the theological issues in which there is much variety of opinion.

The shape of the conference in Melbourne was also affirmed. Some 500 participants will take part in the main conference and parallel conferences are planned - a women's conference on mission and a youth conference. It is also planned for all participants to visit congregations throughout Australia for two days at mid-point in the conference.

In many ways the Melbourne Conference will sum up the ongoing work of CWME. A picture of this work was given in the Director's report. Examples of this are: a consultation of representatives in member churches in Eastern Europe on Christian witness in the new societies in which these churches find themselves; team visits to the German Democratic Republic and Great Britain in which, through the eyes of the foreigner, the missionary potential in the local situation is discovered; the encounter of heads of about sixty Western mission agencies recently organized in Glion, Switzerland; the meeting of the study group jointly appointed by CWME and the Secretariat for Promoting Christian

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Unity of the Roman Catholic Church, preparing a document on Protestant and Roman Catholic common witness to the faith; the raising of the question of the missionary life-style of the congregation in the churches in Liberia and Zaire; the meeting of those engaged in Urban Rural Mission in Newark, NJ, which considered the question of how evangelism can be a normal part of the commitment to transform human relationships and social structures: all of these found their place in the agenda for Melbourne.

Another moment of animated discussion centred around the question of worship at the Conference. The proposal was made that each confession might offer a daily opportunity to celebrate the eucharist and to worship according to that tradition every day of the conference. This proposal sparked a lively debate on one of the ecumenical movement's long-standing questions: How does a group of Christians of various traditions respect those traditions and at the same time act prophetically together, celebrating as the one body of Christ their unity in Him. Not just the traditional Protestant voices were raised in favour of a less "confessional" and more ecumenical approach to worship in Melbourne, but Orthodox voices, too, spoke insistently for the value of participating together, as far as one could, in conference worship conducted according to each of several traditions.

The resurgence of Islam and the situation of minority churches in Asia within dominantly Islamic societies also came in for considerable discussion. Representatives of churches in Egypt and in Indonesia shared the difficulties they face in finding their place as faithful citizens and confessing Christians within the life of their nations. A commissioner from India expressed her concern about the passage of a law restricting evangelism in India now before the Indian parliament. The discussion proceeded from experience sharing to the question of the world Christian community's response to these threats to religious freedom, and the question of religious freedom itself was put on the agenda for the conference in Melbourne in May 1980.

EPS

NEW BOOKS FROM THE WCC

The following titles have been published recently by the World Council of Churches.

Jesus and the Children, by Dr. Hans-Ruedi Weber, 96 pp, is subtitled "Biblical Resources for Study and Preaching". The book introduces a discussion of the question "what can we learn from Jesus' attitude to children for our common life with them and for our adult Christian life in the world? Appropriate, particularly during this International Year of the Child, the book is priced at SFr 7.90, US\$ 4.50, £ 2.25.

Partners in Life: The Handicapped and the Church, 184 pp, is a series of contributions, edited by Geiko Müller-Fahrenholz and assembled to assume that disability is a world wide problem affecting people regardless of class, sex, race, or nation. It is published in order to alert the churches and help them to prepare for 1981 which the United Nations has declared as the Year of the Disabled. Price: SFr 14.90, US\$ 4.95, £ 2.95.

(more)

Room to be People, by José Miguez Bonino, 80 pp, is an interpretation of the message of the Bible for today's world, by one of Latin America's foremost ecumenical Figures. The purpose of the book is to offer "a significant interpretation of the Christian faith" both for those who call themselves Christians and those who do not. Price: SFr. 7.50, US\$ 3.95, £ 2.25

A 28 pp study guide on Racism in Children's and School Textbooks is a report based on the document and discussion of the first workshop on the subject held in the Federal Republic of Germany in October, 1978. Price: SFr. 2.50, US\$ 1.--, £ 0.60. Bulk rates available.

In the Risk series of books the Rev. Ron O'Grady, an Associated Churches of Christ minister from New Zealand and associate general secretary of the Christian Conference of Asia, writes on Bread and Freedom, Understanding and acting on human rights, 81 pp. The author refuses to allow victims of human rights violations to become forgotten symbols of suffering. They are for him signs of hope in a global struggle. Price: SFr. 7.90, US\$ 3.95, £ 2.25.

These books are available from:

- World Council of Churches, Publications Office,
150 route de Ferney, P.O. Box 66, 1211 Geneva 20,
Switzerland
- World Council of Churches, 475 Riverside Drive, Room 1062,
New York, NY 10027, USA
- Friedship Press, 475 Riverside Drive, New York, NY 10027, USA
- The Anglican Book Centre, 600 Jarvis Street, Toronto,
Ontario M4Y 2J6, Canada
- British Council of Churches, Publications Office, 2 Eaton
Gate, London SW1W 9BL, England
- Australien Council of Churches, Box C 199, Clarence Street P.O.,
Sydney NSW 2000, Australia
- The National Council of Churches in New Zealand P.O. Box 297,
Christchurch, New Zealand.

REVISION OF AGREED STATEMENTS
LAUNCHED

Geneva (EPS) - First drafts for the revision of the agreed statements on baptism and the eucharist were discussed at a meeting of the task force, commissioned by the Faith and Order Standing Commission of the World Council of Churches (WCC), at a meeting here 17-20 May. The Task Force is engaged in the preparation of drafts for the revision of the agreed statements "One Baptism, One Eucharist and a Mutually Recognized Ministry". These first drafts will be submitted to the F & O Standing Commission at its next regular meeting in August at Taizé, France.

In 1975, the Fifth Assembly of the World Council of Churches asked the churches for detailed comments on the three agreed statements. More than 100 churches responded and their replies evaluated. The Faith and Order Commission decided that the statements should be re-written to express more adequately the agreement which exists among the churches.

The Task Force now suggests that the statements be divided into "common affirmations" and "commentary". The commentary will help explain more fully the background of the convergences expressed in the affirmations. The Task Force also felt that more attention should be given to the liturgical and catechetical implications of the agreements. Plans were made for publications dealing with these aspects.

The F & O Standing Commission is expected to establish a process by which final texts will be ready for the full Commission meeting in 1981.

EPS

CLERGY ARRESTED IN
PUERTO RICO

Vieques, Puerto Rico (EPS) - Three clergymen were among 21 persons arrested here last week in a protest against the US Navy's use of this island, off the east coast of Puerto Rico, as a gunnery and assault range.

The clergy arrested were Catholic Bishop Antulio Parrilla-Bonilla, SJ; the Rev. W. Andren Trevanthen, an Episcopal priest, and the Rev. Wilfredo Velez of the Christian Church (Disciples of Christ).

The protest was sponsored by the local fishermen's association and has been supported by several church groups, including the National Council of Churches of Christ (NCCC) in the USA .

According to the NCCC, only 7,000 acres (30 per cent) of the island are available for safe civilian use. There are some 9,000 civilians on the island.

The Navy bought its Vieques base in the 1940's for use in World War II. The island is used as a training area for gunnery practice and amphibious landings.

EPS

photo oikoumene

JUNE 1979

No. 14

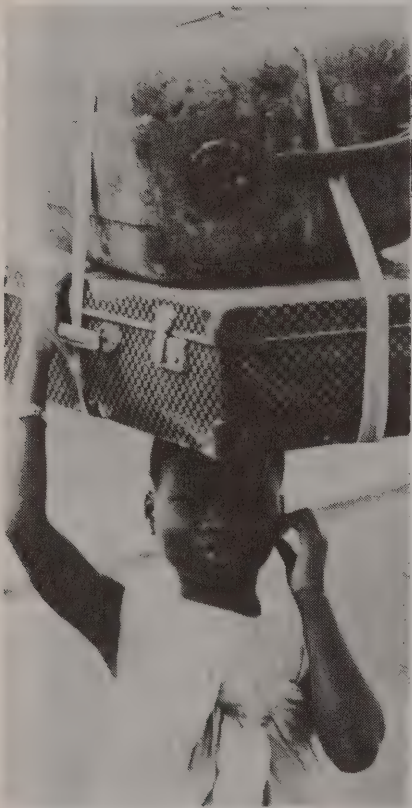




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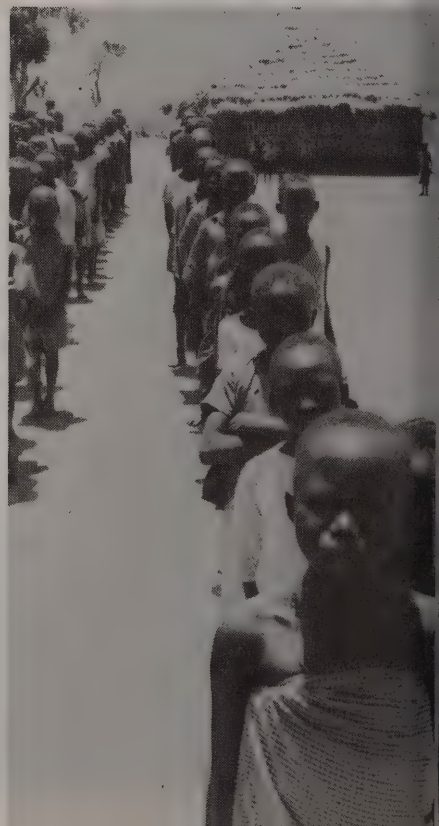
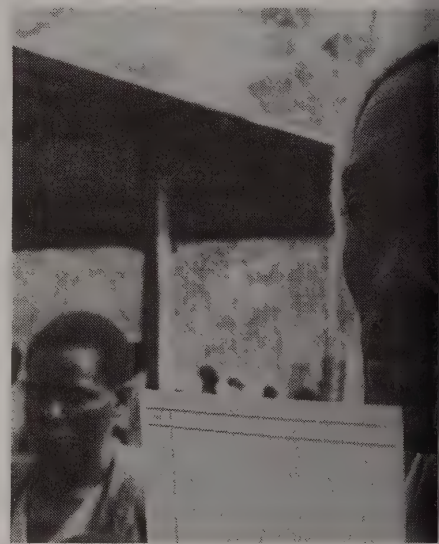
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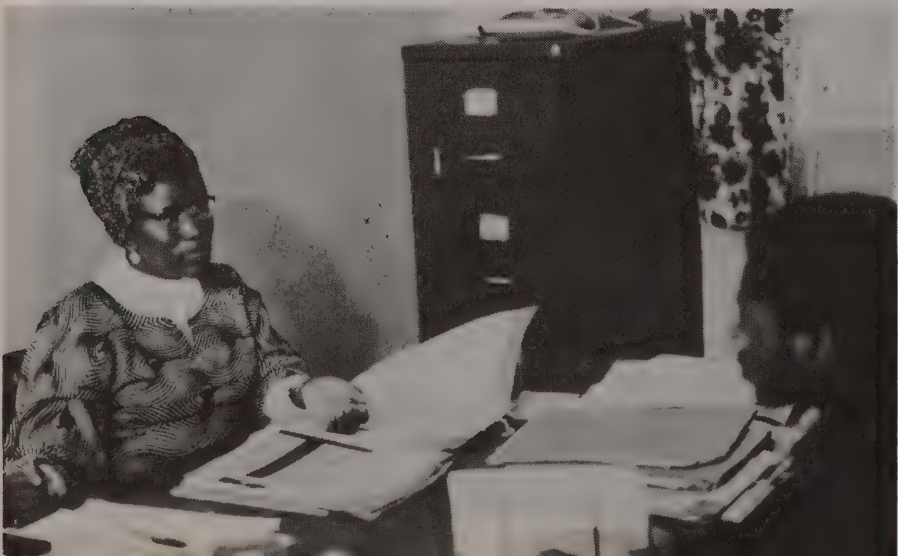
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AFRICAN REFUGEES - A GROWING CONCERN

African refugees now total over four million. This means that one in every 150 people in the African continent is a refugee. (2287) Botswana is one of the countries receiving some of the one million people displaced by the liberation wars in Southern Africa. (2288) Spiritual needs are being catered for among refugees in the Sudan. (2289) Having been a refugee in Zaire during the independence struggle this girl is making her way back to her homeland, Angola. (2290) The refugee problem is old. This photograph was taken during the Congo emergency in 1963. (2291) Refugees from Burundi registering in Tanzania. (2292) Young refugee from Southern Africa at the Botswana Christian Council. (2293) Children are among the most affected in refugee situations. (2294) Eritrean refugees have a clinic at their disposal in the Sudan. (2295) In the north of the continent this photograph dates back to the Algerian independence struggle.

Photos: UNHCR and WCC



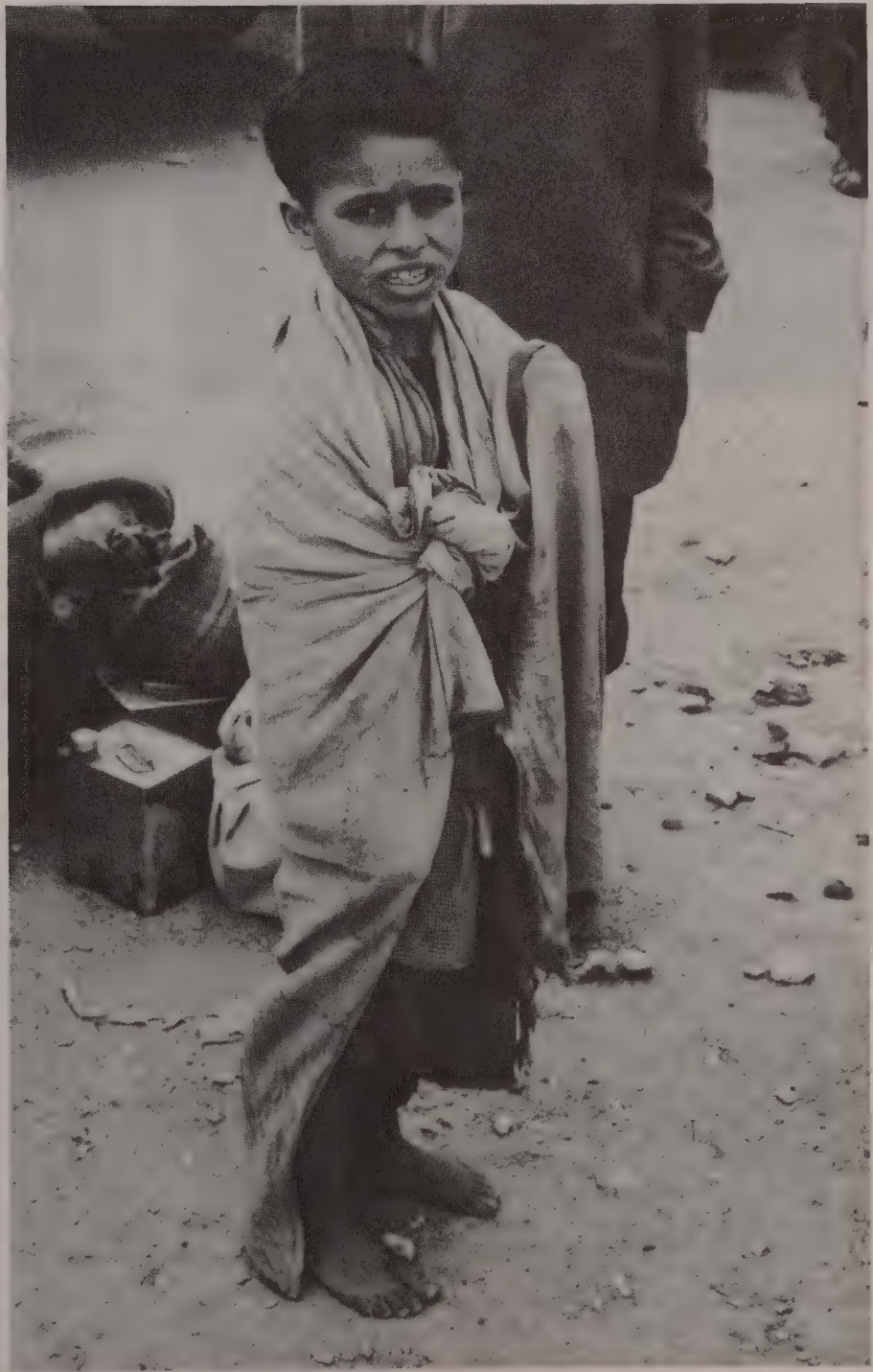
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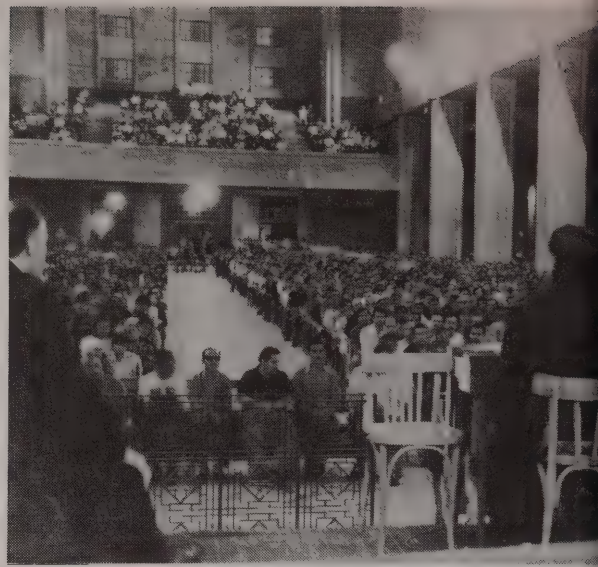


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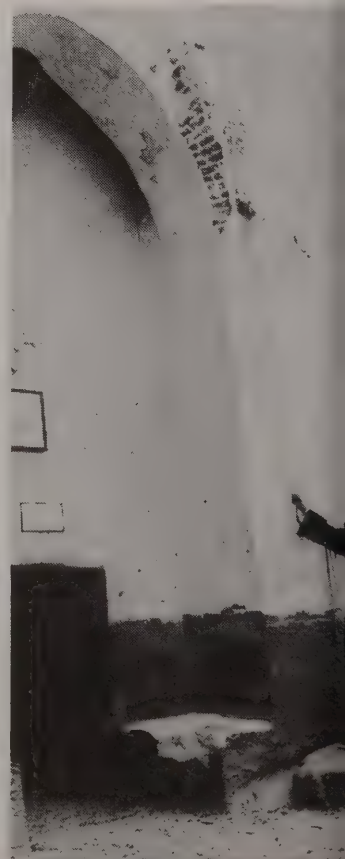
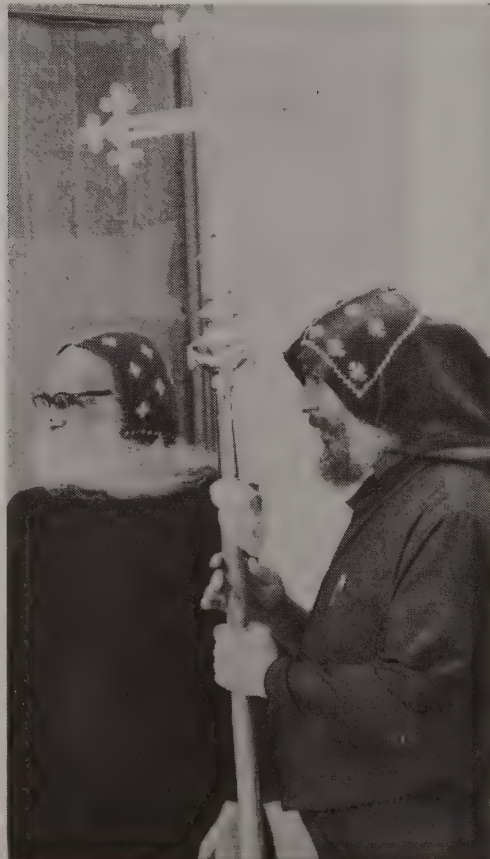
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MONASTICISM IN EGYPT

Egypt - land of the Pharaohs and the pyramids, was also the cradle of Christian monasticism. Founded by St. Mark the Evangelist, the Coptic Church has been nourished throughout the centuries by the dynamic spirituality which is so marked a feature of its monastic communities. (2282) From the dawn of Christianity, thousands of monks and nuns have prayed for the Church and the world within the walls of Egyptian monasteries and convents. Here we see the entrance to the El Serein monastery in the desert between Cairo and Alexandria. (2283) The celebration of the liturgy is a central moment in the day of the monk.

(2284) Young and not-so-young. There is no crisis of recruitment in the nine monasteries and six convents of the Coptic Church of Egypt. In recent years young intellectuals in growing numbers have entered the monastic life. (2285) Every Friday, His Holiness Shenouda III, since 1971, the spiritual head of some 6 million Egyptian Copts, answers topical questions put to him by an audience of five thousand people in St. Mark's Cathedral in Cairo. (2286) The evident spiritual awakening in the Coptic Christian community in Egypt is also finding expression in religious art. Here we see the workshop of Isaac Fanous Youssef, an iconographer who trains young artists in Coptic art.

Photos: WCC



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Ecumenical Press Service

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7 June 1979

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THE NEXT EPS WILL APPEAR ON 21 JUNE 1979

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FAITH AND ORDER CONSULTATION
TAKES UP AN OLD CONTROVERSY

Geneva (EPS) - Under the sponsorship of the World Council of Churches' (WCC) Faith and Order Commission theologians from different confessional traditions met 23-27 May to consider the so-called filioque clause, an issue which separates the Western Churches from the Orthodox traditions of the East. The difference concerns the wording of the Nicene Creed. While in the East the third article of the Creed says of the Holy Spirit that he proceeds from the Father, in the West the words "and from the son" (filioque) have been added.

In the course of the centuries this Western "expansion" of the Creed has been the cause of much dispute and bitter controversy. At the consultation, held at Klingenthal near Strasbourg, a detailed study of the issue was undertaken. The report develops perspectives making possible new approaches. The meeting was chaired by Dr. Lukas Vischer, director of the WCC's Faith and Order Commission. The report from the consultation will be submitted to the Faith and Order Standing Commission at its next meeting to be held in Taizé, France, in August 1979.

EPS

GULF STATES IN CRITICAL DEVELOPMENT
CONSULTATION HEARS

Beirut (EPS) - "The Gulf states are in a critical stage of development", said Mr. Gabriel Habib, general secretary of the Middle East Council of Churches (MECC) in opening a consultation on Christian ministry in the new communities of the Middle East Gulf area. Mr. Habib went on: "it is an area which has emerged from extreme poverty to extreme affluence, from a survival economy to a consumer economy, all in the space of thirty years".

The consultation sponsored by the MECC included representatives from most of the churches of the Gulf as well as from supporting organizations in Britain and the USA. Discussions included a survey of the present socio-political situation in the Gulf, religious developments, as well as an analysis of labour movements in the area. These sessions were presided over by the Rt. Rev. Leonard Ashton, Episcopal Bishop in Cyprus and the Gulf; Bishop Athanasios Aphram Boulos of the Syrian Orthodox Church; Bishop Ignatios Hazim, a President of the Middle East Council of Churches, and the Rev. Yousef Abdel Noor of the National Evangelical Church of Kuwait.

Dr. Wail Kheir, consultant to the MECC, noted that for the first time in history one sees in the Gulf area the development of energy resources in one part of the world while the actual concentration of industry is occurring elsewhere.

The Migration Secretary of the World Council of Churches, Rev. Alan Matheson, said that while the migration of workers was a feature of the industrialised developing nations, nowhere else in the world is the proportion of migrant workers in the workforce and in the population higher than in the Gulf area. In some states non-citizens make up to 80 per cent of the workforce.

(more)

Of a total population of some 10 million, more than half are foreign workers. Workers now come not only from other Arab countries, but from the Indian sub-continent and from as far away as Korea, Philippines and St. Vincent in the Carribean.

Dr George Dib, Professor of International Law at the Lebanese University, led a further discussion on migration and naturalisation laws.

The conference made a number of recommendations which included a request to the MECC executive to explore the possibilities of the appointment of a consultant to give oversight to the follow-up of the meeting; to conduct a detailed survey of the Christian communities in the Gulf states; to call a further meeting of pastors serving Indian and Pakistani congregations; and to invite a delegation from the Christian Conference of Asia to visit the Gulf.

Strong support was also expressed for the present MECC study on the status of Christian minorities in the Middle East and a request was made to the World Council of Churches' Migration Secretariat to continue assistance in monitoring labour migration developments in the Gulf.

EPS

AACC ASKS CANON CARR TO RETURN TO NAIROBI

Yaoundé, Cameroun (EPS) - During an extraordinary session of the general committee of the All Africa Conference of Churches (AACC), held in Yaoundé, 25-31 May 1979, it was decided that their general secretary, Canon Burgess Carr, should return to the AACC's headquarters in Nairobi, within the next four months. Canon Carr has been on sabbatical leave in the United States for 15 months.

The general committee expressed concern about the financial situation of their organisation, consisting of 118 African churches. The deficit of the administrative budget and the overdraft caused by the construction of the new headquarters (parts of which are already completed) have caused a serious problem for the AACC. This is why an urgent appeal is to be made to the churches to help surmount the situation.

Since the beginning of 1978, the financial and leadership difficulties have led the AACC to cut down certain activities. Only the refugee department, a few education and training programmes and the information service have continued to operate fully.

Upon his return to Nairobi, the general secretary is expected to redress the situation and to prepare the AACC's Fourth Assembly, to take place in Nairobi, in 1981. The committee asked Mr Kodwo E. Ankrah, of Uganda to act as interim general secretary from 1 June. He takes over from Mr Sarwat Shehata, whose 15 month mandate has expired.

EPS

CHILDREN'S RIGHT TO
A PLACE IN CHURCH

Geneva (EPS) - Are children in church for decoration, justification, or object of adults, in a church made by and for adults? In the church the vocation, faith and the integrity of children continue to be broken too often by the church. Faced with questions and issues like these, practical measures should be considered in order to integrate children into church life.

This is the conclusion reached by some 60 psychologists, teachers, paediatricians and theologians, during a WCC meeting held, 27 May - 1 June 1979, at the Ecumenical Institute in Bossey, near Geneva. In the context of the International Year of the Child, participants tried to reach "a theological understanding of childhood". The theme was based on the text: "Unless you become like a child ..." (Matthew 13,8).

It was stated that not even the WCC in its "humanum studies", carried out between 1968 and 1975, had considered the question of children, the role and the place of children in church and society. The study dealt only with the human being as adult.

The Bossey meeting complemented rather than questioned this study and tried to prove that the child was a person capable of having a personal Christian faith and, therefore, had a right to a place in church life.

These considerations raised several questions, and the practical implications will, the consultation believed, sooner or later, oblige the churches to review their position towards the role and place of children in church. At the same time, maybe they will discover that all the promises the Gospel makes of children (purity, spontaneity, openness, etc.) are a sign and way to the Kingdom of God. What will happen to the churches, parishes and communities once children's gifts are recognized equally with those of adults, and when they are entrusted with a specific function within the church? What are the implications of a full recognition of children with respect to the practice of baptism and eucharist.

The meeting participants voluntarily exceeded the church's boundaries in order to stress the importance of social conditions favouring the normal development of every child's personality. Conditions of poverty, underdevelopment, civil war, emotional and physical oppression hit first the development of children. This attains more importance in those countries, where children represent half of the population. What responsibility can the churches assume?

In accordance with the meeting's recommendations, it was decided to continue these studies across the whole spectrum of concerns. The participants saw as a first priority the need for singling out the hindrances which make full participation of children in church life presently impossible.

ARCHBISHOP COGGAN ANNOUNCES
RETIREMENT

London (EPS) - The Archbishop of Canterbury, Dr Donald Coggan, is resigning his post with effect from 26 January next year. The Archbishop will be 70 on 9 October, and 70 has become the age limit for Bishops of the Church of England. Dr Coggan was appointed to succeed Dr Michael Ramsey, in November, 1974, and was enthroned in January 1975.

His successor will technically be appointed by the Queen on the advice of the Prime Minister. But since 1977 bishops of the Church of England have in effect been elected by a small crown appointments commission consisting of both diocesan and national representatives which submits two names to the Prime Minister in order of preference.

The announcement of the Archbishop's resignation came just after his return from a visit to Hungary and to East Germany.

The Archbishop had planned to visit Poland as well, but he cancelled this visit because, as he explained to a Press Conference on his return in London. "I felt the Pope's visit was the homecoming of a son of the people and that there should be no other visit by the leader of another church at that time."

During his visit Dr Coggan invited the Hungarian Primate, Cardinal Lekai, Archbishop of Esztergom, to visit Canterbury, which the Hungarian Cardinal hopes to do in time for the feast of St Thomas a Becket on 29 December, when the Archbishop hopes to accompany him to the place where the Saint was martyred in Canterbury Cathedral.

Dr Coggan repeated his view that a touch of persecution would not do the church in Britain any harm. "Where there is persecution there you find the church is strongest in its witness", he said. "We have it too easy for us."

The communist authorities in the countries he visited hoped the church would eventually die, he said. "They do not realize it is an anvil on which many hammers have been broken and will be broken, that it is the Church of God against which the gates of hell will not prevail." Nevertheless the authorities hoped the church would fade away and the pressure was still on.

What was heartening was the attraction Christianity had for some of the young. "Some of the best young people see the inadequacy of a godless regime and of an atheist philosophy," he said. "They are searching for and finding the truth of the Christian faith and are willing to pay the price."

EPS

INDIVIDUAL DONATIONS TO
PCR INCREASE

London (EPS) - A paradoxical side-effect of the heightened controversy that has surrounded the World Council of Churches' Programme to Combat Racism (PCR) since the announcement last August of its US \$ 85,000 grant to the Rhodesian Patriotic Front has been a marked increase in the admittedly small flow of donations to the PCR from individual Christians and congregations in Britain.

Today, (Thursday, 7 June) the British Council of Churches has sent a cheque for £ 1,000 for the PCR Special Fund. A previous cheque for £ 1,000 was sent last September, making a total of £ 2,000 since August. But in the two years up to last August the amount given was probably less than £ 1,000.

The bulk of contributions to the PCR Special Fund from Britain comes from the Methodist Church and from the Iona community.

EPS

CUBAN CHRISTIANS MEET AFTER
YEARS OF SEPARATION

Matanzas, Cuba (EPS) - After more than 15 years with no formal contacts, Cuban Christians from the island and from abroad met for the first time on 11-12 May, in this historic city for Cuban Protestantism. The occasion was the celebration of the Cuban Protestant Theological Encounter held at the Union Theological Seminary, Matanzas, jointly sponsored by the Ecumenical Council of Cuba and the Cuban Christians for Justice and Freedom Committee of the United States.

The meeting was held in order to initiate, within the Christian community, the process of Cuban reunification resulting from the dialogue between the Government of Cuba and representative persons from the Cuban community abroad. They stated that although the mission of the church is one in obedience to Jesus Christ, the concrete expression of that mission will be different depending on the context in which the Church is called to be a witness to the word of judgement and the good news of liberation.

The participants affirmed their support for the dialogue between the Cuban government and the Cuban community abroad that has resulted in the freeing of almost all the prisoners for crimes against the security of the state, the visits to Cuba by Cubans living abroad, and the start of the process of reunification of families, separated years ago.

As a result of their long-held evangelical and humanitarian considerations, the participants also demanded that the economic embargo imposed on Cuba by the United States be lifted.

EPS

NOTED ECUMENICAL WORKER
DIES IN INDIA

Allahabad, India (EPS) - Dr Samuel L. Parmar, a reader in international economics, and an active collaborator of the ecumenical movement, died on 29 May, 1979, in Allahabad, India, after a long illness. He was 57.

Dr Philip Potter, general secretary of the World Council of Churches, in a cable to the family, expressed, "the deep grief on behalf of the WCC and all colleagues". Dr Potter praised Dr Parmar's "example of Christian humility, commitment and fortitude in suffering" as well as "his ecumenical leadership and dedication to social justice".

Dr Parmar taught international economics at Allahabad University, Allahabad, Uttar Pradesh, India. He had been active in the ecumenical movement for many years. From 1964-1967 he was on the faculty of the Ecumenical Institute, the World Council of Churches' school of advanced study at the Chateau de Bossey, near Geneva, first as assistant and then as associate director.

From 1969 to 1975 he was chairman of the Working Committee for the WCC's Department on Church and Society. "His calm, intelligent chairmanship of the Working Committee on Church and Society in the years 1969 to 1975 brought us through many difficulties and his complete fairness and generosity gained him the respect of all", said the Rev. Paul Abrecht, director of Church and Society. "He was also a courageous and innovative thinker in constant search of the truth - about social movements and groups, about the spiritual and social dynamics of our time, about the Church, and about himself."

He also held membership on two other important World Council Committees: the Commission of the Churches on International Affairs, and the Board of the Ecumenical Institute in Bossey.

In India, Dr Parmar served on the Executive Committee of the National Christian Council, and was vice-chairman of the Student Christian Movement of India. He had hoped to participate in the WCC's World Conference on Faith, Science and the Future, in Boston, in July.

EPS

ARCIC CALLS FOR REAPPRAISAL OF
ANGLICAN ORDERS

London (EPS) - A reappraisal of Leo XIII's condemnation of Anglican orders as absolutely null and utterly void in his bull "Apostolicae Curae" of 1896 is called for by the Anglican/Roman Catholic International Commission (ARCIC) at the conclusion of the "elucidations" it has published in response to the criticisms and reactions it has received to its first two agreed statements, those on the Eucharist (1971) and on Ministry and Ordination (1973).

Further "elucidations" will in due course be published on the Agreed Statement on Authority (1976), and then ARCIC will conclude its work by presenting the three documents together with an introduction to the authorities of the two churches.

On Anglican orders and the mutual recognition of ministries, the commission's view is that a consensus has been reached that places these questions in a new context.

"It believes that our agreement on the essentials of eucharistic faith with regard to the sacramental presence of Christ and the sacrificial dimension of the eucharist, and on the nature and purpose of priesthood, ordination, and apostolic succession, is the new context in which the questions should now be discussed," the document says.

"This calls for a reappraisal of the verdict on Anglican orders in 'Apostolicae Curae' (1896)."

What form this reappraisal will take is uncertain, as is the outcome. But it is becoming increasingly clear that Rome will find it difficult to avoid a re-examination of its 1896 verdict with the risk of such a re-examination reaching the conclusion that Rome had then made an erroneous decision, though of course it could also conclude that there had now been such a radical change in the situation as to allow a different verdict and open the way for the mutual recognition of ministries. While ARCIC itself does not seem to have any clear preferences in this field, many Anglicans are unlikely to be happy with anything less than a complete re-opening of the questions which Rome thought it had closed in 1896 with "Apostolicae Curae".

The ARCIC "elucidations" also mention the rapid developments with regard to the ordination of women in the Anglican communion since the agreed statement on ministry and ordination was published.

EPS

ORTHODOX SHARE IN DISCUSSION ON BAPTISM,
EUCHARIST AND MINISTRY

Chambésy, Switzerland (EPS) - The Orthodox Churches welcome the progress achieved in respect of the texts on baptism, eucharist and ministry. However, divergences are still to be overcome as regards an adequate understanding of priesthood. These comments came after a meeting, organised by the World Council of Churches' Faith and Order Commission, and held at the Centre of the Ecumenical Patriarchate, Chambésy, 30 May - 2 June. Twenty participants from Orthodox Churches, which are members of the WCC, took part.

Some years ago, the WCC's Commission on Faith and Order had prepared statements on "One Baptism, one Eucharist and a Mutually Recognized Ministry". In 1975, these were discussed by the WCC's Nairobi Assembly and recommended for study to the churches. The purpose of the Chambésy consultation was to enable the Orthodox Churches to express their views on the course now to be followed.

The meeting, chaired by Metropolitan Damaskinos, of Tranoupolis, who represented the Ecumenical Patriarchate regarded the texts as an important stage towards consensus which is required for the visible unity of the church. While the texts on Baptism and the Eucharist in their draft revised form were considered to represent considerable progress, divergences are still to be overcome in the area of the adequate understanding of priesthood. "There are many ministers within the Church, but only one priesthood entitled to dispense the eucharist", the Orthodox delegates declared. The Orthodox experts also stated that the bishop's ministry - a most important function in all Orthodox Churches - should be more clearly defined in these texts.

Rev. Dr Lukas Vischer, director of the WCC's Faith and Order Commission declared "we are at the beginning of the revision process and the thoughts and suggestions of the Orthodox theologians are most valuable". He added "we hope to be able to submit the new texts to the Churches before the Sixth Assembly of the WCC in 1983".

EPS

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THE NEXT EPS WILL APPEAR ON 28 JUNE 1979

CONFIDENCE BUILDING: THEME
OF CCIA REGIONAL MEETING

Kiev, USSR (EPS) - Confidence building as an important condition for the achievement of detente, cooperation, disarmament and full enjoyment of human rights was the theme of the regional meeting of the World Council of Churches' (WCC) Commission of the Churches on International Affairs (CCIA) held in Kiev, USSR, 3-7 June.

Participants met at the invitation of the Russian Orthodox Church as guests of Metropolitan Filaret, Exarch of the Ukraine. The meeting was presided over by Ambassador Olle Dahlén, moderator of the CCIA and papers on the theme were given by Mr Mario Miegge (Italy), Mr Nikolai Zabolotsky (USSR), Mr Günter Krusche (GDR) and Mr Leopoldo Niilus, director of the CCIA.

Mr Niilus, in his paper spoke of the "enemy image" and how this can only be countered by "more mutual confidence". Relating this specifically to the work of the churches, Mr Niilus said that "the main rôle of Churches and Christians ... is to seek to do what others cannot. To continue searching, based in the Christian faith, for new ways of thinking and how to structure these ways in today's society and world".

The meeting stated their belief that Christians, called to peace-making have a special responsibility for confidence building. The churches and the ecumenical movement which transcend national boundaries have a unique rôle to play in this.

The meeting recognized that Europe has an important rôle in confidence-building in view of competition between different socio-political systems, the legacy of two world wars, the accumulation of weapons and the position it holds in economic and political affairs in the world. The political and military situation in Europe has serious implications for the rest of the world and developments in the other parts of the world affect East-West relations.

The meeting welcomed bilateral agreements such as SALT II and several unilateral and multilateral governmental proposals which could promote confidence among nations but pointed out that pressure should be put on governments to refrain from actions which could hinder disarmament.

Churches should press for a better flow of information concerning disarmament and should promote more open discussions on related issues such as militarism, and arms manufacturing, sales and transfer. Education for peace should be given high priority by the churches and the meeting said, "cooperation with other faiths and ideologies was also important".

The contribution of the WCC in the field of disarmament, in confidence building by promoting both ecumenical consensus and ecumenical solidarity on human rights was also considered significant.

The meeting finally pointed out that churches can effectively assist one another in human rights efforts, in particular through the exchange of information and experience.

PROGRAMME RELEASED FOR WCC'S CONFERENCE ON
FAITH, SCIENCE AND THE FUTURE

Geneva (EPS) - The programme for the World Council of Churches' (WCC) conference on Faith, Science and the Future has been released this week. The conference, which will take place at the Massachusetts Institute of Technology, 12-24 July, will be the largest WCC sponsored event in the USA for many years.

The opening address on 12 July will be given by Dr Philip Potter, general secretary of the WCC on "Science and technology - why are the churches concerned". This address grows out of the 10 year study conducted by the WCC's sub-unit on Church and Society under the direction of Dr Paul Abrecht.

Some 450 scientists and theologians from a wide spectrum of religious backgrounds from all parts of the world will convene to explore the relationship of science and religious beliefs. Participants will represent the wide membership of the WCC in Protestant and Orthodox Christian circles. In addition, an 11-person Vatican appointed team from the Roman Catholic church will take part as well as representatives from other religious beliefs including Jewish, Muslim and Hindu.

The conference, which is already being termed the most significant ecumenical meeting of the decade, will be the first major ecumenical conference at which scientists and technologists will be in the majority.

The conference will have four major themes :

- The relationship of faith and science in the modern context
- Ethical issues arising from developments in particular scientific and technological fields
- The economic, social, and political context in which scientific and technological know-how can be more equitably used and shared
- A formulation of Christian social ethics for a new age of science and technology.

Major speakers include :

July 12

Theme: Science and Faith

The Nature of Science: Professor Robert Hanbury Brown, Director.
The Chatterton Astronomy Department, University of Sydney, Australia.

The Nature of Faith: Metropolitan Paulos Gregorios, Syrian Orthodox Church of India, New Delhi (Metropolitan Gregorios is also the conference moderator.)

(more)

July 13

Theme: Nature, Humanity and God - Rethinking Christian Perspectives on Creation in a Time of Ecological Unsustainability

Dr Charles Birch, Professor of Biology, University of Sydney, Australia

Dr Gerhard Liedke, theologian, University of Heidelberg, Federal Republic of Germany.

Protopresbyter Vitaly Borovoy, Theologian and Church Historian, USSR.

Theme: Science and Technology as Promise and Threat - The Human Predicament

Dr Jerry Ravetz, USA, Reader in History and Philosophy of Science, Leeds University, UK.

Professor Manuel Sadosky, Central University, Venezuela.

July 14

Theme: Future of Science and Technology - Perspectives in Developing Countries

Islamic countries

Dr O.A. El-Kholy, Assistant Director General, Arab Educational, Cultural and Scientific Organization, Cairo, Egypt.

Africa

Prof. Thomas R. Odhiambo, Director, International Centre of Insect Physiology and Ecology, Nairobi, Kenya.

Latin America

Dr Carlos Chagas, Director, Institute of Health Sciences, Rio de Janeiro, Brazil; President, Pontifical Academy of Science.

Asia

Dr Achmad Baiquiri, Physicist, chairman, National Energy Agency, Indonesia

Prof. Mahinda Palihawadana, Department of Sanskrit, University of Sri Lanka

Prof. M.G.K. Menon, Secretary, Department of Science and Technology, India.

July 16

Theme: Future of Science and Technology - Perspectives in Highly Industrialized (Market Economy) Societies

Dr John M. Francis, Nuclear Physicist and former Director of the Society, Religion and Technology Project, Church of Scotland.

Prof. Yoshinobu Kachiuchi, Professor of Physics and Sociology of Science, International Christian University, Tokyo.

Dr Theodor Leuenberger, Professor of Contemporary Social and Economic History, University of St. Gall, Switzerland.

Theme: Future of Science and Technology - Perspectives in Highly Industrialized Socialist Societies

Speakers to be announced.

(more)

July 17

Theme: Energy for the Future - Possibilities and Problems

Dr David Rose, Professor of Nuclear Engineering, Massachusetts Institute of Technology.

Prof. Jean Rossel, Head, Physics Department, University of Neuchâtel, Switzerland.

Dr Shem Arungu-Olende, Kenya, Staff, United Nations Centre for Natural Resources, Energy and Transport, New York.

Vladimir F. Pominov, Economist, Institute for World Economy and International Relations, Moscow.

Theme: The Biological Revolution - The Ethical and Social Issues

Dr Jonathan King, Associate Professor of Micro-Biology, MIT

Prof Karen Lebacqz, Professor of Social Ethics, Pacific School of Religion, Berkeley, California.

July 18

Theme: Information Gathering and Processing: Power, Promise and Peril
(A session of papers invited from MIT by the WCC)

Dr David H. Staelin, Professor of Electrical Engineering

Dr Thomas B. Sheridan, Professor of Mechanical Engineering

Dr Joseph Weizenbaum, Professor of Computer Science and Engineering

Theme: The Debate About the Economics of the Just and Sustainable Society

Dr Herman Daly, Professor of Economics, University of Louisiana, Baton Rouge, USA.

Dr C.T. Kurien, Head of the Centre for Economic Research and Planning, Madras, India.

Dr Diogo de Gaspar, Deputy to the Director, World Food Council, Rome.

July 19

Theme: Science and Technology as Power - Their Control and Use and their Just Distribution between the Rich and Poor Nations

Dr Richard Falk, Professor of International Law, Princeton University, USA.

Prof. Rogerio Cerqueira Leite, Physicist, Brazil.

Dr B.C.E. Nwosu, Chief Education Officer (Science), Federal Government of Nigeria.

Ms Valentina V. Lyubimova, Institute for World Economy and International Relations, Moscow.

(more)

July 20

Theme: Science and Technology as Power - Possibilities of Personal and Community Action

Justice Thomas Berger, Supreme Court of British Columbia, Canada

Ms Kerstin Anér, Under Secretary of State, Stockholm, Sweden

Dr Jun Ui, Environmental Engineer, Tokyo, Japan.

EPS

IMMEDIATE AID SENT TO
FLOOD HIT JAMAICA

Geneva (EPS) - In immediate response to the disastrous floods in Jamaica the World Council of Churches (WCC) through its Commission on Inter-Church Aid, Refugee and World Service (CICARWS) immediately advanced US \$ 10,000 to CADEC (Christian Action for Development in the Caribbean), in response to the Jamaica Council of Churches' appeal for food, clothing medical supplies and money.

Although communications with the stricken western area of the island are difficult it is estimated that 42 people have died, 35,000 are temporarily displaced and 75,000 lost crops, livestock, farming equipment or had houses flooded.

Unofficial estimates of damage are US \$ 56,000.

EPS

NOTED ECUMENIST APPOINTED
TO BBC

London (EPS) - Miss Pauline Webb, a leading Methodist lay-person and a former vice-moderator of the World Council of Churches has been appointed Director of Religious Programmes for the World Service of the BBC. A frequent broadcaster and writer, Miss Webb will be the first lay-person ever to have been appointed to this position which carries with it responsibility for all religious programmes broadcast in the BBC's World Service.

Miss Webb was vice-moderator of the WCC from 1968-75 and is, at present, a member of the WCC's Central and Executive Committees. In 1965, she was elected vice-president of the Methodist Church in Great Britain, the highest position a lay person can attain in Methodism. She has held various positions in British Methodism most recently that of Executive Secretary in the Overseas Division of the church with responsibility for Latin America and the Caribbean.

Dr Philip Potter, general secretary of the WCC, in Geneva, commenting on Miss Webb's appointment said: "it is very significant" it means that "ecumenical concerns will receive much more attention in the future."

EPS

WCC SENDS MESSAGE TO
OAS ON NICARAGUA

Geneva (EPS) - Deeply concerned by the escalation of suffering and by persistent reports of mounting casualties among the civilian population in Nicaragua, the general secretary, of the World Council of Churches (WCC), Dr Philip Potter, sent a telegramme on 20 June to the Organization of American States (OAS), which meets, at the request of the United States Government, in Washington on 21 June. Addressed to OAS General Secretary, Dr Alejandro Orfila, the cable states:

"In the light of substantial reports of massive numbers of civilians killed and injured by indiscriminate air strikes and other military actions by the Nicaraguan National Guard; considering the overwhelming opposition of all sectors of Nicaraguan society, including the churches, to the present repressive regime; and taking into account the new political developments in Nicaragua, we urge the OAS to do all in its power so that member states cease any economic, political, or military support to the Somoza regime, while furthering a prompt and just solution to the national crisis, by respecting the right of the Nicaraguan peoples to self-determination and so help bring the bloody conflict to an end".

This appeal was sent in response to new reports reaching the WCC which testify to large numbers of victims of the civil strife in Nicaragua. Conservative estimates, based on local and international aid agencies' reports, point to between 15,000 and 20,000 killed during the past three weeks; as many as 60,000 injured and at least 30,000 persons who fled, as refugees, to neighbouring countries. A telephone call, received here yesterday (20 June), from a Roman Catholic nun representing the National Conference of Religious Orders in Nicaragua, and the National Federation of Catholic Educators decries the "terrible and indiscriminate genocide perpetrated (through air strikes and artillery) against the civilian population - which lacks water, electricity, food and medicine". She urges all people and organizations of goodwill to oppose support to General Somoza's regime. In addition, Protestant and Roman Catholic sources in Nicaragua report the shooting of an undetermined number of medical doctors and students by the National Guard, as they were caring for wounded civilians in the town of Tonalá.

Today's cable from Dr Potter follows one sent on 8 June by the WCC Acting General Secretary at that time, Dr Konrad Raiser, to a number of member churches of the WCC urging them to make "representations to your government expressing opposition to any possible support to the Somoza regime". The cable also urged the churches to express its support to the National Council of the Churches of Christ in the USA, for its efforts to prevent US intervention in Nicaragua. It ends with an urgent call to give prayerful support in solidarity, with the Nicaraguan peoples in their suffering and with the Nicaraguan churches in their ministries among them.

Encouraged last November, 1978, by an appeal of the Latin American churches which met in Oaxtepec, Mexico, calling for General Somoza to resign, an ecumenical delegation which went to Nicaragua in November, from the US and Canada called, in its recommendations, for "respect for national sovereignty, the withdrawal of military support to Nicaragua, withholding of

(more)

economic support, a review of the mediation process so that General Somoza steps down, and a call to prayer and action".

EPS

POTTER APPEALS TO WALDHEIM
ON INDO-CHINA REFUGEES

Geneva (EPS) - In response to the deteriorating situation concerning refugees in Indo-China, Dr Philip Potter, General Secretary of the World Council of Churches has today, sent the following message to Dr Kurt Waldheim, Secretary General of the United Nations:

"The World Council of Churches reiterates its support for all your efforts and those of UNHCR for assistance and resettlement of refugees from Indo-China. In view of the fast deteriorating situation and the need for more concerted international efforts WCC welcomes the proposal for a new international conference under UN auspices with the widest possible participation. Though the burden on countries like Thailand and Malaysia has become very heavy it is essential to ensure that refugees are not turned away and forced into situations that endanger their lives. We urge you to have further discussions with Vietnamese Government for measures that would avoid undue hardship and danger for those who leave the country especially in view of critical questions being raised about present government policies on people wishing or being forced to leave the country. WCC is calling upon member churches to increase assistance to refugees and to bring pressure on their governments especially in the richer countries to accept more refugees from Indo-China."

In order that the WCC be fully briefed on the situation and to express ecumenical concern and solidarity with the churches, two staff members of the Commission on Inter-Church Aid, Refugee and World Service (CICARWS), Miss Ruud van Hoogevest, Coordinator for Refugees, and the Rev. William Tung, Secretary for Asia, will shortly depart for a visit to Thailand, Malaysia and Hong Kong.

Since the beginning of this year CICARWS has been involved in resettling 4,868 refugees from South-East Asia and has sent US \$ 213,170.- into the area for use with refugees.

EPS

BISHOP MAKHULU ENTHRONED
IN GABERONE

Gaberone, Botswana (EPS) - The consecration and enthronement of the Rt.Rev. Walter Makhulu as Bishop of Botswana took place here on 10 June, before a crowded congregation in the brand new Cathedral of the Holy Cross. Bishop Makhulu comes to the country from the position of African Secretary of the World Council of Churches in Geneva.

The consecration was conducted by Archbishop Donald Arden, from Malawi. The Anglican Bishops from Johannesburg and Bulawayo also took part as did Bishop Desmond Tutu, general secretary of the South African Council of Churches, who welcomed Bishop Makhulu into "the brotherhood of Southern African Bishops". In his sermon Bishop Tutu said that "in today's turmoil of Southern Africa a Bishop must be prepared to lay down his life for his sheep". He indicated that Bishop Makhulu should lead the church to be with the poor and deprived.

Among those who attended was Lady Khama, wife of Sir Seretse Khama, President of the Republic of Botswana.

In the enthronement service in the afternoon the new Bishop in his address, referred to the pioneers of the church in Africa, and in a surprise gesture he announced the appointment of two honorary canons. The first is one of the oldest African priests and the last representative of the generation of pioneers, Rev. Peter Sekgoma, of the Anglican Church in Serowe; the second is Rev. Ronald Wynne, priest to the refugee community at Etsha in North-Western Botswana.

Following the enthronement the new Bishop moved outside the Cathedral to where the crowds had gathered and blessed the people and the city. In yet another unexpected move he repeated the blessings in the Setswana language - a gesture to which the crowd responded with shouts of joy and devotion. The significance of this gesture is that the Setswana blessing is for rain, much to the point in drought-stricken Botswana.

EPS

HONORARY DOCTORATE FOR
PAULO FREIRE

Geneva (EPS) - Dr Paulo Freire, the World Council of Churches' special consultant on adult basic education, recently received an honorary doctorate from the University of Geneva, for "his courageous action for the advance of international peace" and "his participation in the reconstruction of educational systems".

Paulo Freire was born in Pernambuco, Brazil, in 1921, and at one time headed an alphabetization programme in his home country.

EPS

US EVANGELICALS COMMITMENT TO
SIMPLER LIFESTYLE, POOR AND JUSTICE

Ventnor, N.J., (EPS) - More than 100 evangelical Christians met here for four days recently to explore their mutual commitment to simpler lifestyles for the sake of evangelism and justice.

The gathering - the US Consultation on Simple Lifestyle - drew Christians from the United States and several Third World countries. It was held here, in cooperation with the Overseas Ministries Study Centre.

The consultation was held in preparation for the International Consultation on Simple Lifestyles, to be held in London in March, 1980. The London meeting will be sponsored by the Theology and Education Group of the Lausanne Committee for World Evangelization and the World Evangelical Fellowship.

"The Ventnor consultation has confirmed for me a powerful movement of the Holy Spirit within the church," said Dr Ronald A. Sider, Philadelphia, one of the two-coordinators (along with Horace Fenton, Bethlehem, Pa., formerly with the Latin America Mission) of the gathering.

"We have seen an exciting affirmation by evangelicals that biblical evangelism is inseparable from a commitment to the poor and to justice," he said.

Dr Frank Gaebelin, Arlington, Va., former co-editor of Christianity Today, told the consultation that even though he had been attending evangelical conferences since the 1920's, he "had never yet heard a major presentation of Amos" or of other Old Testament prophets that focus on justice and the poor.

Suggestions for simplifying lifestyles and understanding present inequities between the rich and the poor included opportunities for exposure to the contexts of poverty and oppression both here and abroad, study of neglected passages of Scripture, reordering of seminary education to include exposure to poverty and local study and support groups for Christians who are in transition to simpler lifestyles.

"Simplification of our lives must always flow out of unconditional commitment to the Risen Jesus as Lord and Saviour," said Dr Sider. "When God came to share his plan of salvation, he took on the flesh of a poor oppressed Jew. Effective biblical evangelism in a hungry world necessarily shares in that kind of costly vulnerability."

UK METHODIST ADDRESSES
UN ON APARTHEID

New York (EPS) - The Rev David Haslam, a British Methodist who serves as secretary of the End Loans to Southern Africa group (ELTSA), addressed the UN Special Committee against Apartheid here on 6 June.

"Of many cruel and hideous beasts who haunt the world today, the most vicious is the Monster of Apartheid," he told the UN group. "To keep functioning the monster needs a varied diet, technology, oil, expertise and money." His address described efforts by church groups and others in Europe and the US to cut off the supply of money.

British-based Barclays Bank, the largest operating in South Africa, has been the target of both stockholder actions and boycott campaigns in Britain for the last several years, he reported. "At least one Barclays university branch now runs at a loss because it has so few accounts," Mr Haslam stated.

An International Week of Action against Barclays will culminate in a Day of Withdrawal on 29 September 1979, to coincide with the arrival of students at colleges for the start of the academic year, he announced.

In the Netherlands, boycott campaigns led by Christian groups persuaded the Amsterdam and Rotterdam (AMRO) Bank and the Algemene Bank Nederland to call a halt to South African loans, he said. And European and Canadian groups have demonstrated against West German and Swiss banks, which have become the largest lenders to South Africa in recent months. International days are forcing the banks to realize the protest movement is both international and coordinated, according to Mr Haslam.

In the US, he noted, the tactic of shareholder action has been well-established for some years, and church shareholders frequently were represented at annual meetings of Citibank, Chase Manhattan, Chemical, Morgan Guaranty Trust and Manufacturers Hanover. In 1979 resolutions are being put to 10 US banks including most of the above. The most recent to announce the cessation of loans, he said, was First National of Boston. And the world's largest underwriter Merrill Lynch, has promised not to underwrite any more loans, Mr Haslam said.

EPS

IRISH PRESBYTERIANS
RENEW SUSPENSION

Belfast (EPS) - The Presbyterian Church of Ireland's general assembly, meeting in Belfast, decided by 421 votes to 248 to continue its suspension of its membership of the World Council of Churches. But over the coming year the Church is being asked, at all its levels, to consider the implications of WCC membership, and it is hoped that this exercise may lead to a change of heart.

EPS

KIRCHENTAG ATTENDED BY
OVER 120,000 PEOPLE

Nuremberg, FRG (EPS) - On Sunday, 17 June, over 120,000 people attended here the open-air closing worship at the end of the 5-day meeting of the 18th "Kirchentag".

The meeting was held in the "Protestant Capital" of Bavaria, Nuremberg, with the theme "Called to Hope". This year the number of participants was higher than any such meeting since the end of the last world war. Participants came from all parts of the country and 1,500 invited guests from abroad took part in discussions, eucharistic celebrations, bible studies and prayers. In discussing the theme they debated such issues as the environment; respect for nature; energy, the TV series "Holocaust"; recent German history and relationships with and attitudes towards Judaism; European issues; disarmament, and homosexuality. Interest in these subjects was so great that on certain days, people were refused admission to the 10,000 seat halls because of overcrowding.

How do you live out hope in today's world? Several thousand advisors of 450 groups tried to answer this question from the 177 stands in the "market of opportunities". Most of these stands represented the activities of welfare and development organizations, as well as other interest groups. The issues raised related to development; the third world; and the position of women and youth in a rural environment. It is estimated that more than half of the over 80,000 permanent participants were under 25 years of age.

Up to 53,000 people took part in the daily bible meditations held simultaneously at different places in Nuremberg. They were conducted by well-known church figures as Jörg Zink (FRG), Walter Hollenweger (Switzerland) and Albert van den Heuvel (Netherlands). These meditations, together with the worship services and prayers, were recognized as the spiritual basis of the meeting.

The "Eucharist Festival" took place in the 73 parishes of the city. Children, adults, Catholics and Protestants shared the bread and wine, singing, dancing and expressing their joy as children of God. The festival was a realization of a statement made by one of the key speakers that "The supper of Our Lord is ecumenical, or it is only a sectarian feast".

The World Council of Churches' officially invited speakers were: deputy general secretary, Dr Konrad Raiser; Dr Lukas Vischer, director of the sub-unit on Faith and Order; Mr Leopoldo Niilus, director of the Commission of the Churches on International Affairs (CCIA) and Ms Brigalia Bam, director of the sub-unit on Women in Church and Society.

During the final press conference, Klaus von Bismarck, president of the Kirchentag Committee, stated that this meeting of Protestantism showed a new depth of spirituality and devotion, which was a definite sign of hope. "This was a religious Kirchentag and by no means churchy", he concluded. The next Kirchentag will be held in Hamburg in 1981.

FORUM ON BILATERAL CONVERSATIONS
MEETS IN GENEVA

Geneva (EPS) - Twenty-eight representatives of Anglican, Orthodox, Roman Catholic and Protestant churches and confessional families engaged in bilateral conversations at the world level met in Geneva 5-9 June, 1979, to discuss their work. Msgr Basil Meeking, of the Vatican Secretariat for Promoting Christian Unity, chaired the meeting.

In a memorandum to the sponsoring bodies, the participants observed that "as communion grows among divided churches, common verbal articulation becomes possible" and they affirmed that "Statements of consensus fulfil an irreplaceable function in the process of growing together".

The Forum on Bilateral Conversations was set in motion by the Conference of Secretaries of the World Confessional Families and is administered by the Faith and Order Secretariat of the World Council of Churches (WCC). It is an instrument for common reflection on the progress of bilateral conversations and their relation to multilateral efforts. Its purpose is to facilitate an exchange of information among the churches and confessional families which conduct the conversations.

This second of three projected sessions of the Forum had as its theme the nature of consensus and the role of the joint statements in building consensus. Metropolitan Emilianos Timiadis, representative of the Ecumenical Patriarchate, opened the Forum with a paper on the nature of consensus. Father Pierre Duprey, Vatican, spoke on the role of joint statements in the quest for consensus. Dr Lukas Vischer, WCC, spoke of the relationship of bilateral conversations and multilateral efforts. A series of papers surveyed the statements so far issued. Dr E.C. John, India, analysed the statements with regard to mission; Dr Rudolf Thaut, Federal Republic of Germany, followed with a paper on baptism; Father Jozef Tomko, Vatican, on Theology of Marriage; Prof. J.K.S. Reid, Scotland, on Ministry; Prof. Georg Kretschmar, Federal Republic of Germany, on Eucharist, and Bishop Edward Knapp-Fisher, England, on Authority.

The survey of progress in bilateral conversations will assist the effort of the Faith and Order Commission in the proposed revision of its agreed statements on baptism, eucharist and the ministry.

A memorandum of the work of the Forum is to be sent to the sponsoring bodies and to the churches and confessional families. The memorandum notes areas of convergence and also suggests the areas where further work needs to be done. A key section on "Consensus and Common Confession of Faith" notes that "efforts in both multilateral and bilateral conversations to formulate consensus on controversial issues are to be understood as contributions to that common mind which is required for confessing the faith together in both credal and contemporary terms".

A continuation committee was appointed with the task of planning the third session of the forum. Rev. Dan Martensen of LWF was appointed moderator and Rev Steve Cranford (WCC) as secretary. The third session is expected to discuss the issues related to the reception of the outcome of bilateral dialogues.

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THE NEXT EPS WILL APPEAR ON 5 JULY 1979

HOW CHURCH CAN
SIDE WITH POOR

Geneva (EPS) - In the future, the Commission on the Churches' Participation in Development (CCPD) will work more closely with groups in the field involved in comprehensive development programmes, particularly oriented towards the needs and participation of the poorest section of the population. This was one of the main decisions reached by this Commission of the World Council of Churches (WCC) at its meeting of 17-22 June 1979 in Yaoundé, Cameroun. Since its creation in 1971, this was the first time CCPD has met in a third world country.

CCPD was set up as a working instrument to serve WCC member churches in development issues, and has acquired a wide range of experience. Outgoing director Mr C.I. Itty reflected on this experience in his final report. CCPD, he said, has learned that, no matter how sophisticated or expensive development programmes or projects may be, without the people's participation they are not very successful.

The churches must realize that the only viable choice is to support a development policy aimed at the poorest sector in the particular society and which promotes economic growth, self-reliance and greater social justice.

The Commission made its decisions after having the results of a survey, begun in 1977, of CCPD's work and experience. In the 1980's, emphasis will be on increased cooperation with some 200 groups all over the world involved in development education, studies on development issues, policies of trans-national corporations and the macro-economic problems they engender, technical services and appropriate technology, documentation and, most of all, people's participation. A closer work relationship will be promoted with groups involved in comprehensive development programmes.

Next spring, at a CCPD consultation, some 80 representatives of these groups will begin discussions on the Commission's structures and the means at its disposal after the WCC's next General Assembly in 1983.

The conclusion of the study on the churches' relations with and responsibilities towards the poor was approved in Yaoundé. The final document, "Towards a Church in Solidarity with the Poor", will be submitted for approval to the WCC's Central Committee next summer. The study aims at encouraging the churches to "make the right choice" by deliberately taking the side of the poor and the weak, and to make every effort to see that they are represented on the decision-making bodies of their respective countries. On the other hand, this kind of solidarity with the poor will raise theological questions, challenge present ecclesiastical structures which have little relevance to the poor, and require a redefinition of the churches' tasks and missionary methods, and serious reflection on present life styles.

During their stay in Cameroun, commission members had the opportunity of visiting local development programmes set up by the churches. They were received by the Rev. Jean Kotto, President of the Federation of Churches and Evangelical Missions of Cameroun (FCEMC) which is a CCPD partner.

DEATH OF "THE PATRIARCH OF THE ARABS"

Damascus, Syria (EPS) - His Beatitude Elias IV of Antioch and all the East passed away in Damascus, on 21 June, at the age of 67. He had been at the head of the Greek Orthodox Church since September 1970. In a telegram addressed to the Holy Synod of the Greek Orthodox Church, the general secretary of the World Council of Churches, Dr Philip Potter, honoured Elias IV, and described him as a man who was deeply rooted in the Orthodox faith, and who worked for the witness of the Church and restoration of human dignity.

He played an active role on behalf of Arab and Palestinian causes and was the only Christian representative at the 1974 Islamic Conference in Lahore, Pakistan, where his work on behalf of Palestine and the Arabs earned him the title of "Patriarch of the Arabs".

Born in Lebanon, Elias IV studied theology in Lebanon and Syria, then continued his studies at the faculty of theology of Halki, Turkey. In 1947 he was sent on a mission to Brazil, where he lived for three years. He was then elected Metropolitan of Aleppo.

Elias IV was one of the most influential leaders in the true renewal which has taken place in the Antioch Patriarchate. The Greek Orthodox Church of Antioch and all the East has its See in Damascus, and exercises jurisdiction in Syria, Lebanon, Iraq, Kuwait, the Arabian Peninsula, Iran, part of Turkey, and the Arabic dioceses in the Americas, Australia and New Zealand. In 1954 the Greek Orthodox Church became a member of the WCC.

EPS

SWISS PROTESTANT CHURCHES CONTINUE
GOOD-WILL MISSION IN SOUTH AFRICA

Berne (EPS) - In spite of the apparently slim chances of success, the Council of the Federation of Swiss Protestant Churches (FSPC) intends to continue its good-will missionary work in South Africa. This was the unanimous decision of FSPC delegates after their meeting in Lucerne on 19 June.

During the Lucerne meeting, Rev. Charles Bauer, one of the leaders of the good-will mission, underlined his conviction that nothing is irreversible in South Africa. Such a long-term combat implies martyrs, he said, and the battle against apartheid can only be won with the help of God. It requires, however, hope, humility and repentance, he concluded.

EPS

AMERICAN ECUMENICAL PIONEER DIES

New York (EPS) - One of North America's earliest and most distinguished ecumenists, the Rev. Floyd W. Tomkins Sr., died in Orleans, Mass., on 5 June, at the age of 91.

He began his ecumenical career in 1923 as executive secretary of the Episcopal Church's Commission on a World Conference of All Christian Bodies on Faith and Order. The organization was soon to become known as the Commission on Faith and Order.

Dr Tomkins served as the Commission's secretary from 1927 to 1953 and represented the Episcopal Church in the WCC from 1948 to 1958.

EPS

SOUTH AFRICAN ANGLICANS STAY IN WCC

Pretoria (EPS) - A motion calling on the Church of the Province of Southern Africa (Anglican) to withdraw its membership from the World Council of Churches (WCC) was defeated at the recent synod meeting of the Diocese of Pretoria.

The call for withdrawal was, once more, linked with the WCC's Programme to Combat Racism (PCR) and last year's grants to liberation movements in Southern Africa.

In tabling the motion Lt.Gen. W.R. van der Riet said that while the synod recognised the injustices that existed or had existed in Southern Africa, it viewed with deep concern the actions of organisations like the South West Africa Peoples Organisation (SWAPO) and the Patriotic Front (Zimbabwe).

The Bishop of Pretoria, the Rt. Rev. Michael Nuttal, noted there would be members of synod not opposed to the grants to liberation movements and yet who would not be free to speak their minds.

After long discussions the synod passed an amended resolution expressing appreciation for the good relief work the WCC was involved in, especially in South Africa through the South African Council of Churches, but also expressing its concern about the PCR's partisan role in the conflict situation of Southern Africa.

EPS

UK METHODIST CHURCH CONFERENCE
REAFFIRMS SPECIAL FUND SUPPORT

London (EPS) - The Methodist Church reaffirmed on 27 June, by a majority of two to one, the grants given from the general budget of its overseas division to the WCC's Special Fund of the Programme to Combat Racism. The overseas division is the only supporter of the Special Fund in Britain to give money from its general budget.

The crucial resolution seeking support from the conference for its actions was opposed by an amendment seeking to stop giving from the general budget and instead to seek earmarked donations, a course already being done in the church's division on social responsibility.

Opening the debate the general secretary of the Methodist overseas division, Rev. Albert Mosley, made three main points in reference to the PCR. Firstly, he said "the mission of the church involves witnessing against evil as well as proclaiming God's mercy, his forgiveness, his love". Secondly, he said "in proclaiming God's love the church must identify particularly with those who suffer as a result of evil and who are treated as inferior". Thirdly, he said "although there may be Christians in Britain who have not seen the need for (the PCR), the vast majority of Christians throughout the world realise its importance".

Dr Mosley also drew attention to what he described as "a strongly financed campaign of support for white interests" in South Africa. The campaign tries to make us feel that though the South African whites are part of the racist system and although many of them are not members of Christ's church we should identify with them as the defenders of so-called Christian civilization simply because they are white. The Rev. Dr Colin Morris, a former president of the conference and the first president of the United Church of Zambia, called the PCR "the most powerful educational tool in the church in modern times. It has brought the church face to face with one of the greatest evils of our time", and the opposition to it has simply strengthened the church.

In an ecumenical service prior to the debate held in Westminster Abbey, Cardinal Basil Hume, Archbishop of Westminster, and the Archbishop of Canterbury, Dr Donald Coggan, both touched on what they saw as a troubled future for the ecumenical movement. Cardinal Hume felt the movement was entering into a phase which is characteristic of spiritual life: the dark night of the soul. The Archbishop said two things should motivate us to avoid this: "A divine discontent and a refusal to rest until we are all one at the eucharist" and "a divine passion to reach out to those who have not yet seen in Christ the unutterable beauty of God".

In his formal address last Friday, this year's president of the Methodist Conference, the Rev. Bill Gowland, founder and principal of the Luton Industrial College, addressed himself to domestic matters. "Britain's problems, he said, were not fundamentally political, economic or industrial, but theological and spiritual". He went on: "to a large extent the church had stayed out of the first and second industrial revolutions. It would be an unforgivable lack of vision if we stayed out of the ground floor of the technological revolution". On human rights, after arguing that the right of

(more)

freedom of speech was won "largely by our forefathers in their struggle for freedom of worship" Mr Gowland reminded the conference that Christians were still dying for their faith. He said: "There have been more Christian martyrs in the last twenty five years than any other similar period of history. There are over fifty nations where human rights are disregarded and the church constrained and confined".

EPS

AUSTRALIAN CHURCH LAUNCHES \$ 25,000 APPEAL FOR PROGRAMME TO COMBAT RACISM

Melbourne (EPS) - The Uniting Church in Australia has launched a \$ 25,000 appeal for the World Council of Churches Programme to Combat Racism.

The appeal to more than 300,000 members and adherents of the church was given overwhelming support by the church's national assembly which met in Melbourne in May.

The Rev. Dr John Brown, head of the UC commission for world mission and a member of the WCC Central Committee, said it was a sign of concern over racial discrimination throughout the world and particularly in Australia.

Australian churches have so far given less than \$ 15,000 to the programme, while aboriginal and anti-apartheid groups have received about \$ 100,000 from PCR during the last few years.

During the assembly debate, the Rev John Hill said support for PCR would involve the Uniting Church in conflict but congregations would grow through wrestling with the issue.

Dr Brown said there had been a growth in racist organisations during the past two decades. Australia had been one of the target countries of the South African financed campaign to discredit PCR, he said.

Despite opposition to the programme from many church people in North America, Europe and Australia, it had overwhelming backing from Third World Christians, he said.

Opponents of the move to endorse the \$ 25,000 appeal said they agreed with the general aims of the PCR but not with the strategy of passing funds to political groups.

Queensland layman Mr Everald Compton said PCR was an insult to churches. "I believe the church should strive to remove racism from the world and there should be a PCR, provided it is expressed through member churches and not political organisations."

The Uniting Church commission for world mission is to distribute information to parishes on PCR and racism as part of the appeal. It is hoped to reach the appeal target by the end of 1979.

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MIGRANT WORKERS - A WORLD-WIDE PROBLEM

Industrialized countries attract unemployed and low-paid workers. Thus Turks and Algerians flock to France and Germany and labourers from Britain's former colonies seek their fortune in London. South African goldminers exploit the country's black population as well as workers from Lesotho.

(2302) A medieval church stands guard as migrant workers take a rest from their work .. (Photo: Salgado Jr.)

(2303) Potential gold miners in South Africa undergo rigorous medical tests. (Photo: G. Klijn)

(2304) A white overseer is pedalled by blacks to the gold face. (Photo: Salgado Jr.)

(2305) Government laws force the break-up of families. (Photo: Salgado Jr.)

(2306) Families are denied adequate quarters in the host country. (Photo: Salgado Jr.)

(2307) A young black is dragged away when violence erupted in a high immigration area of London. (Photo: Camera Press)

(2308) Turkish workers form a considerable number of the staff of this fish processing and packing factory in Denmark. (Photo: M. Murray)

(2309) Migrant workers dig up the road in front of an office they know well the Ministry of Works - Migrant workers. (Photo: Salgado Jr.)

(2310) Workers from the Indian sub-continent labour in a "sweat-shop" in East London. (Photo: Michael Ann Mullen)

(2311) Police harassment of immigrant workers in the Paris Metro is now a common occurrence. (Photo: Salgado Jr.)



(2307)



(2309)

(2308)



(2311)





(2297)



(2299)



(2300)



(2296) More than 120,000 people joined in the closing worship at the 18th Protestant Kirchentag in West Germany, a record for the post-war period.

(2297) The whole atmosphere was ecumenical, especially at the communal services where young and not-so-young, Protestants and Catholics celebrated joyfully together.

At the closing service: Bishop Eduard Lohse (far left), new president of the Council of the Evangelical Church in Germany (EKD), Bishop Marti Kruse (Berlin) and Catholic Bishop P.W. Scheele, chairman of the ecumenical working group in the FRG.

(2298) More discussions took place at the "Opportunities Fair" where 450 Christian bodies and concerned groups were represented with 177 tables. This is where practical issues connected with the main themes of the Kirchentag were discussed.

(2299) Many leading personalities from the worlds of religion, politics and science spoke on contemporary issues at the Kirchentag (our picture: Chancellor Helmut Schmidt).

(2300) Infectious enthusiasm from the young people who made up more than half of the 80,000 people attending every day.

(2301) Among the many formal and informal acts of worship was a service for the 2000 motor-cyclists who came to Nuremberg. (Photos: JJ Bauswein/WCC)



(2298)



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BISHOP IGNATIOS HAZIM, NEW EASTERN
ORTHODOX PATRIARCH OF ANTIOCH

Damascus, Syria (EPS) - Succeeding to His Beatitude Elias IV, who died in June 1979, Mgr. Ignatios Hazim was elected Patriarch of Antioch and all the East on 2 July 1979, with the title Ignatius IV.

Born in the village of Mahrada near Hama in Syria, in 1920, the new Patriarch became a seminarian in 1936. His secondary and university education was respectively at the International College, Beirut, and the American University of Beirut, from where he obtained his B.A. In 1949, he was sent abroad to France to further his theological education at St. Sergius College, obtaining his doctorate in 1953, he then returned to Lebanon and was placed in charge of the College of the Annunciation. He was elected Bishop of Lattakis in 1965, although it was five years before he was allowed to reside in his diocese. These five years he occupied by developing the theological seminary of Balamand.

Among numerous writings, one should note particularly "Resurrection and Contemporary Man" which appeared in French. He is a specialist in questions of theology and philosophy and speaks fluently, French, English, Greek and Russian, in addition to Arabic.

His Beatitude is one of the three presidents of the Middle East Council of Churches, and a member of the Central Committee of the World Council of Churches.

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KEY TO ABBREVIATIONS

AACC : All Africa Conference of Churches
CCIA : Commission of the Churches on
 International Affairs
CCPD : Commission on the Churches'
 Participation in Development
CEC : Conference of European Churches
CICARWS : Commission on Inter-Church Aid,
 Refugee and World Service
CMC : Christian Medical Commission
CWME : Commission on World Mission and
 Evangelism
EEC : European Economic Community
ELTSA : End Loans to Southern Africa
FSPC : Federation of Swiss Protestant
 Churches
GDR : German Democratic Republic
ICYE : International Christian Youth
 Exchange
LWF : Lutheran World Federation
OAS : Organization of American States
SODEPAX : Committee on Society, Development
 and Peace
WARC : World Alliance of Reformed Churches
WCC : World Council of Churches
WSCF : World Student Christian Federation
YMCA : Young Men's Christian Association
YWCA : Young Women's Christian Association

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SPECIAL MIT ISSUE ON 19 JULY 1979

LUIZ CARLOS WEIL -
WCC FINANCIAL EXECUTIVE DIES SUDDENLY

Geneva (EPS) - Mr Luiz Carlos Weil, director of the World Council of Churches' (WCC) office of income coordination and development, died suddenly in Geneva on Wednesday, 4 July. He had been on the staff of the WCC since 1969, and was in his 59th year.

In a message which was read at the funeral service, Dr Philip Potter, General Secretary of the WCC, who is in the USA, said: "We give thanks for his unfailing faith in Christ as his Saviour and Lord, his selfless life of service and his tireless devotion to all, both near and far".

At the funeral service, Mr Wesley Kenworthy, WCC Acting General Secretary, after referring to Luiz Carlos's earlier life as a successful businessman, said: "His outgoing, friendly personality was magnetic; nobody could be insensitive to his presence. His kindness and generosity of heart and spirit were evident in all he did. His enthusiasm knew no bounds, his energy sometimes seemed limitless. He stretched himself time and time again to achieve his objectives. If he worried or fretted, it was about somebody or something over which he himself had not control".

Luiz Carlos was born in Nuremberg, Federal Republic of Germany in 1921. He moved with his family to Italy in 1934 and to Brazil in 1939. During a successful business career, Luiz Carlos began to build close connections with the World Council of Churches. Work with the Evangelical Confederation of Brazil, particularly in its refugee service and later in its projects development office, brought him into contact with ecumenism. In 1965 he decided to relinquish his business activities in order to cope with the demands that his other activities made upon him.

In 1968 Luiz Carlos was invited to Geneva and given special inter-church aid responsibilities at the Uppsala Assembly. He was offered permanent employment from the beginning of the following year, 1969, when he was appointed to the position of director of operations of the department of Inter-Church Aid, Refugee and World Service.

Other positions in the Council followed both in the field of development and in fund raising, before his appointment in 1977 to the newly created post of director of the office of Income Coordination and Development.

Luiz Carlos made a host of friends in all parts of the world, especially in North America and Germany; he will be missed by them all. His colleagues and friends the world over extend to his family, especially his wife Joanne, their deepest sympathy and prayers.

EPS

NEW WOMAN POWER
EMERGES IN THE CHURCHES

Venice (EPS) - Defence of women's human rights must become a specific and integral part of the churches' mission today. This was the new challenge to emerge at the WCC's International Women's Conference just ended in Venice.

The week long Women's Conference on Human Rights and Mission heralded the start of a mass mobilization of woman's power in the churches. For the first time human rights and mission were debated from a specifically women's perspective. And representatives of 31 countries, including Eastern Europe, tackled the whole spectrum of violence and exploitation of women in the industrialized and developing world.

Revelations about a booming prostitution trade for tourists in parts of Asia, Africa, Latin America and the Caribbean made an enormous impact. So too the personal testimony of a Chilean refugee who told of the sexual degradation and torture of women political prisoners held by repressive regimes.

The double family and work burden on women in slums, plantations and factories around the world formed another major focus. And the conference heard of the suffering of battered women, of black women under South African apartheid and of the ways blacks are jailed and harassed by the authorities in many countries. The whole area of women's rights to determine their sexuality and control their own bodies also received unanimous support.

The discussions dealt not only with the oppression of women as a group but also with those who, with men, suffer class oppression and are fighting for more just social structures.

It is not enough, the conference decided, for churches to react to individual problems as they come up. They must educate their members about the social, political and economic conditions which give rise to human rights violations and not fight shy of direct political involvements. The participants also heard from Dr Lucille Mau, general secretary of the Mid-Decade for Women, about the plans for the 1980 Copenhagen meeting. She highlighted the three special emphases for this assembly, namely, health, employment and education.

Demanding that more women in the churches should be involved in policy making at all levels, the meeting drew up hard-hitting resolutions including:

I. Resolutions on Political Prisoners

"As women we condemn the use of torture and the treatment of women political prisoners who are subjected to rape, special conditions of torture deviant to abuse female bodies, the poor treatment of pregnant persons and those who give birth while imprisoned..."

II. On Racism

"We recommend the withdrawal of investments in racist regimes ... the Church must campaign to break all trade and tourist links with such regimes ..."

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"We recommend that the church investigate racist immigration and nationality laws and takes a positive stand against them ..."

"We strongly support the WCC's Programme to Combat Racism and urge member churches to do the same ... We encourage the expansion of the Programme to Combat Racism's work in the light of increasing racism all over the world."

III. Unemployment

"Churches should be aware of and establish contact with bodies such as trade unions and social welfare organizations ... We should provide training for pastors in political understanding and community organizing ..."

IV. On Education

"We encourage intensified action to broaden curriculum and career opportunities for both girls and boys and to hasten the elimination of material that perpetuates sexual stereotypes".

V. On Sexuality

"We condemn all forms of sexual exploitation of women, including rape, incest, prostitution, media promotions, etc."

"We affirm that homosexuals, just as heterosexuals, are children of God, we recommend that the churches conduct in-depth studies on human sexuality in all its expressions ..."

"We urge support for campaigns initiated by indigenous women against the practice of female circumcision ..."

VI. Birth Control and Health

"We call for a ban on the production and use of Depo Provera (injectable contraceptive not approved for general use in the United States, Canada, Britain because of disturbing side effects, but freely available in many Third World countries)."

"We call upon the churches to work for the removal of all legal restrictions to the availability of abortion so that a woman can properly base her decision ... on her own moral, ethical, religious and/or economic grounds."

"The Church must oppose compulsory and coercive sterilization and drug experimentation on Third World people".

Putting this and other recommendations into practice would mean campaigns mounted by the churches themselves, supported by the churches and other human rights organizations and church pressure on governments, the Conference decided. Participants also backed the current boycotts of multi-national companies pushing baby milk in poor communities where conditions are unsafe for its use and urged a boycott of travel firms promoting the sex package deals for visitors to the Third World.

WEAK SUPPORT TO WCC
FROM CHURCH OF ENGLAND GENERAL SYNOD

London (EPS) - The Church of England's General Synod, on 4 July, shied away from reaffirming loyalty to and critical solidarity with the World Council of Churches and from stepping up the Church of England's commitment to that body and its contribution both in finance and manpower.

The Synod was debating the report of the delegation which in March visited the World Council of Churches' (WCC) headquarters in Geneva to discuss relations between the two in the aftermath of reactions to the announcement last August of the grant of \$ 85,000 from the Programme to Combat Racism's Special Fund to the Rhodesian Patriotic Front headed by Joshua Nkomo and Robert Mugabe.

By the narrow majority of 149 votes to 136 the Synod accepted an amendment which merely commended the report of this delegation for study in the dioceses, deaneries and parishes as a way of making the Church of England's ecumenical commitment better understood among its members.

In doing so it in effect rejected a much stronger motion put forward by Canon Paul Oestreicher of Southwark, which would have had the Synod reaffirming the unequivocal commitment of the Church of England to the ecumenical movement and therefore its loyalty to and critical solidarity with the World Council of Churches. It would have called for practical proposals as to how the church's ecumenical commitment might be more adequately met in personal, financial and other relevant terms. - In other words by a substantial increase in the Church of England's contribution to the World Council of Churches from £ 20,000 last year (and £ 22,500 proposed this year) to something like £ 100,000. Increased support would also mean greater willingness to second suitably qualified personnel for work in Geneva.

The debate - which, lasting only an hour and a half, was short by synod standards - was curiously one-sided. Of the nine speakers five were members of the delegation who had gone to Geneva. Several of these explained that, although they might still object to some of the grants made by the Programme to Combat Racism's (PCR) Special Fund, they had a better and more sympathetic understanding of how the WCC and its staff worked and that they no longer saw the WCC as quite the monolith they had imagined.

There was, too, a feeling of nostalgia for the pioneering days of the WCC when the Church of England had played a leading role, and a wish that it would once more exert the leadership that still for many English people is part of what is involved in being English.

But two lay members - Sir Marcus Worsley of Hovingham Hall, York, and Mrs J.L. Ensor, a rector's wife from Chipping Sodbury - expressed what Sir Marcus called the extreme depth of feeling in the pews on that controversial grant to the Patriotic Front. Sir Marcus felt the Programme to Combat Racism was making its judgements not on grounds of what would best combat racism but on political grounds, and that the World Council was being used by political forces for their own advantage.

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Mrs Ensor said that people in parish congregations were outraged at the thought of money going to support terrorism in any form.

Canon Oestreicher argued that the Church of England should either opt in or opt out of the WCC and that if it opted in, it should do so properly - a line of argument very much the same as that of the report being debated. But opting in would be costly, Canon Oestreicher pointed out. It was a question of facing up to the problem of showing real friendship and solidarity while being ready to be genuinely critical, he said. His arguments, however, just failed to carry the day.

The hope of advocates of stronger support for the WCC in that the process of education envisaged in the Synod resolution would lead to willingness to increase the Church's contribution to the WCC budget.

EPS

PROFESSOR SABEV TAKES UP POST AS WCC DEPUTY GENERAL SECRETARY

Geneva (EPS) - Having arrived in Geneva in mid-June, the Orthodox theologian Professor Todor Sabev has now taken up his duties as Deputy General Secretary of the World Council of Churches.

He was elected to this post by the WCC Central Committee at its meeting in Kingston in January of this year. Aged fifty and of Bulgarian nationality, Professor Sabev was from 1966 Professor of History at the Sofia Theological Academy, where he had previously been assistant and then lecturer from 1954 to 1966. The Bulgarian theologian studied in Bulgaria from 1947 to 1954 and then abroad from 1963 to 1964, principally at the university of Geneva and Neuchatel. In 1974 he founded the Institute of History and Church Archives of the Patriarchate of the Bulgarian Orthodox Church. He directed this Institute until his removal to Geneva this summer. He was also Vice-President of the Bulgarian Orthodox Church's ecumenical department. Professor Sabev is a prolific writer and scholar, having published more than 350 monographs, articles, reviews and a number of books on historical, ecclesiastical and social themes. He is a member of the Commission on the Churches' Participation in Development (CCPD) and of the Christian Peace Conference. From 1968 to 1975 he served on the Central and Executive Committees of the WCC and on the Commission on Inter-Church Aid, Refugee and World Service (CICARWS) and was its Vice-Moderator.

EPS

WORLD'S LARGEST EVANGELICAL CHURCH
INAUGURATED IN BRAZIL

Sao Paulo, Brazil (EPS) - Addressing some 8,000 persons at the inauguration of the headquarters' temple of the Brazil for Christ Evangelical Pentecostal Church, in the city of Sao Paulo, Brazil, Dr Philip Potter, general secretary of the World Council of Churches (WCC), spoke on the theme "No Other Foundation than Christ".

One of five Brazilian member churches of the WCC, the Brazil for Christ Evangelical Pentecostal Church was founded in 1955, by Manoel de Mello, now 49 years old, a migrant from Brazil's impoverished North-East, the 24th of 25 children. This denomination, 24 years later, claims a membership larger than the other four member churches put together.

The headquarters' temple, dedicated on 1 July, is described as "The World's largest Evangelical Church". Its cornerstone was laid on 13 May, 1962, at the height of opposition and persecution from traditional Protestant denominations. It was built solely from contributions from Brazilian sources, especially the church's own membership.

If national and international respectability were lacking, this was surely overcome by the presence of Dr Potter and also of Dr Emilio Castro at the dedication service, Dr Castro being the director of the WCC's Commission on World Mission and Evangelism.

Accompanied by joyful songs and prayers of the 8,000 strong multitude, Manoel de Mello, who carries the exclusive title of "Missionario" in his denomination, welcomed church members and guests from all walks of life, including a delegation of 15 Pentecostal ministers from Chile. A Brazil for Christ minister from the northwestern state of Acre travelled 2,550 miles by bus, on a gruelling five-day trip, in order to participate in the service.

The phrase, "Eu Amo Meu Irmao Catolico" (I love my Catholic brother), repeated three times in a loud chorus by the multitude, showed their ecumenical openness, so unlike leaders of other Pentecostal and historical Protestant Churches in Brazil.

Such an ecumenical openness was concretely demonstrated later in the service when Sao Paulo's courageous Catholic Cardinal arrived. To thunderous applause, Archbishop Paulo Evaristo Arns stood arm in arm with Manoel de Mello before the people on behalf of whom both church leaders had so often denounced violations of human rights. Six years before, during Brazil's darkest era of repression, both men had called a joint press conference, on the occasion of the 25th anniversary of the United Nations' Universal Declaration of Human Rights, to present an ecumenical edition of that document.

The ecumenical edition was produced by the Ecumenical Service Commission (CESE), a body that includes three member churches of the WCC as well as Brazil's large Conference of Catholic Bishops (CNBB). In addition to being CESE's current president, Manoel de Mello is also a member of the WCC's Central Committee.

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In his first visit to Brazil as general secretary of the WCC, Dr Philip Potter is also meeting with leaders of other churches. On the afternoon preceding the inauguration, he met with the governing body of the Evangelical Church of the Lutheran confession in Brazil. The presiding Bishop of the Methodist Church, the Reverend Sady Machado da Silva, was one of those present at the first of 31 dedication services, to be held every night during the month of July. "This is so that everyone who comes from any place in Brazil or overseas during this month of special services can go away saying that he or she participated in the inauguration of the world's largest Evangelical Church", explains Manuel de Mello.

Dr Potter's initial greeting in Portuguese, "A Paz do Senhor", the traditional pentecostal salutation, elicited a warm response from the huge congregation. Speaking through an interpreter from Brazil's foursquare gospel church, Dr Potter thanked God "for this opportunity of being with you". "This place is dedicated today", he said, "so that a large company of people may hear together the word of God, and celebrate their faith in prayer and singing, be baptized in the name of the Father, the Son and the Spirit, in the joy of the Lord and to the glory of God."

The front of the main building is 356 feet wide, and its length 309 feet. The main temple itself measures 223 feet long by 229 feet wide, with an uncolumbed area totalling 51,000 square feet. The highest part of the ceiling is 108 feet from the floor. Altogether there are 41 rooms available for numerous activities and projects. The narthex, which will continue to be used for smaller meetings, covers 4,576 square feet.

EPS

STUDENT LEADERS ARRESTED
IN THE PHILIPPINES

Geneva (EPS) - In response to news received here of the arrest of fifteen student leaders in Manila, Philippines, the World Council of Churches' Commission of the Churches on International Affairs (CCIA) director, Mr Leopoldo Niilus sent the following telegramme to President Ferdinand E. Marcos on 25 June 1979 :

"The Commission of the Churches on International Affairs of the World Council of Churches expresses its deep concern about the arrest on 14 June, of fifteen student leaders including Geoffrey Fabio Jr., Judith Reyes, Roberto Reyes, Ruth Santos of the Student Christian Movement and Agustino Anonuevo of Student Catholic Action and appeals for their release".

A full list of those arrested has since been received which includes Ed Jopson, the pre-martial law chairman of the National Union of Students of the Philippines, and Ernie Arellano, an active labour lawyer. Ed Jopson and others reportedly have been severely tortured and all are denied visiting rights, since they are kept in special interrogation centres.

Immediate cause of the arrests has not been announced, although it follows a series of arrests made during the last few months. In April Abelardo Hurtada, a former pastor of the Conventions Baptist Church, was arrested in Los Banos, Laguna, and is still missing. Sixto Carlos, Jr., a former chairman of the Student Council of the University of the Philippines and of the Political Science Department of the Philippine College of Commerce, has been reported missing since 24 April.

Seventy-nine persons were arrested in Aparri, Cagayan, and sixty families from Baggao were detained during the last week of May. Between 1-14 June, 19 farmers in San Mariano, Isabela, were arrested and three farmers from Baggio Pacea have been found dead one kilometre from the military headquarters.

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WORLD CONFERENCE ON FAITH, SCIENCE AND THE FUTURE
MASSACHUSETTS INSTITUTE OF TECHNOLOGY
(12 - 24 July 1979)
(reported as of 17 July)

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FOLLOW-UP ARTICLES AND FINAL RESOLUTIONS WILL APPEAR
IN THE NEXT EPS ON 30 JULY 1979

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FAITH-SCIENCE DEBATE OPENS
TO MUSIC OF CONCH SHELL, DRUMS, ORGAN

Cambridge, Mass. USA (EPS) - Organ music and the wail of a conch shell were the opening sounds to the World Conference on Faith, Science and the Future which began 12 July, at the Massachusetts Institute of Technology (MIT) and will end on 24 July. Greetings from representatives of both the scientific and the religious communities were exchanged in the opening plenary, but the political realm, a key element in shaping what science and faith have to say about the future, went unrepresented. Conference moderator, Metropolitan Paulos Gregorios of India, chided United States government officials for failing to send a representative as invited.

Most of the 350 official participants, both scientists and theologians, attending the conference joined in a worship service with visitors and guests. It was held in MIT's Kresge Auditorium, and was led by Metropolitan Gregorios, moderator of the World Council of Churches' (WCC) working committee on Church and Society, the sub-unit of the WCC that has organized the conference.

Thomas Murray of the Cathedral Church of St. Paul, Boston, played the organ and the choir of the St. Paul's took part.

The organ prelude was in stark contrast to the eerie conch shell blown by Papa Oyeah Mackenzie of Ghana, who also drummed an opening welcome.

Humberto Cardinal Medeiros, Roman Catholic Archbishop of Boston, told the scientists and theologians from around the world that religion and science are interdependent.

"A Christian faith that ignores or disregards the marvels of scientific technology in agriculture, medicine, and energy is unworthy of the name religion, and even more unworthy of the mystery of the incarnation," the Cardinal said. "A technology that ignores or disregards the questions of Christian ethics, especially the value it places on humanity will quickly reduce the earth to a desert, the person to an automaton, brotherly love to planned collectivization, and introduce death where God wishes life."

The Archbishop praised the World Council of Churches for introducing the issue of social justice in debates about the "distribution of food, goods, medicine, and energy among the people of this shrinking planet called earth."

Dr Paul E. Gray, Chancellor of MIT, one of the world's best known scientific training institutions, likewise praised the World Council's effort to join with science in dealing with the "massive human and social problems facing us". Scientists are aware, said Dr Gray, that often the effort to solve old problems creates new ones.

Metropolitan Gregorios, besides criticizing the US Government for failing to respond to the request for President Carter or some other official representative, noted that a Cuban who was slated to be one of the six presiding officers and some speakers from Eastern Europe would not be present, serving as evidence of the "uneasy, tense" world in which the conference was set.

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Dr Claire Randall, general secretary of the National Council of Churches in the USA, drew a laugh when she told the conference that "this nation is in a dangerous state of over development in science and technology, if not in faith".

Prayers of intercession for victims of injustice were offered in Spanish by Fernando Acevedo of Colombia, for the scientific community, in French by Yousef Hajjar of Syria, for the work of the conference, in English by Candice Haigler, USA, and for the unity of the Church, in German, by Dr Klaus Koch of Hamburg, Federal Republic of Germany.

EPS

PEOPLE'S PARTICIPATION KEY ISSUE
IN SCIENCE DEBATE SAYS PHILIP POTTER

Cambridge, Mass. (EPS) - "Participation in decision-making is an essential dimension in the cause of justice for all and for fullness of life of all," said Dr Philip Potter, General Secretary of the World Council of Churches, when he addressed the World Conference on Faith, Science and the Future at the Massachusetts Institute of Technology, meeting 12-24 July.

Dr Potter's remarks came in his address on "Science and Technology: why are the churches concerned?" He said that the purpose of the conference is to awaken the conscience of the churches and Christians in a big and clear way to what is involved in faith, science and technology and the future.

Both in his speech and in a subsequent press conference, Dr Potter emphasized his concern with the participation of people in decision-making. The WCC's General Secretary said he believed that scientists and technologists are "much more conscious of their social responsibility than in the past", and that it is they who are posing acute ethical questions to the churches and theologians.

Dr Potter traced the involvement of the ecumenical movement in questions of science and technology from the 1925 Universal Conference on Life and Work through to the World Council's 1975 Assembly in Nairobi which produced the major programme emphasis "towards a just, participatory and sustainable society". It is in the light of this long development that this present conference has been planned, said Dr Potter.

Returning to the question of participation, Dr Potter said that "a just and sustainable society is impossible without a society which is participatory. In the present situation of science and technology, they are not really participatory, or rather they are forced to be biased on the side of those who wield economic and political power. There is little sign that they are on the side of the oppressed, the deprived and the marginalized, or simply the people".

The general secretary quoted from a WCC document which described participation as "a recognition of everybody's right to be consulted, to be heard and understood, whatever their political, economic or social status may be in society".

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Illustrating this point, Dr Potter described several areas where, he considered, participation is inadequate. The arms race, for example, where scientists and technologists need to "demystify" the situation; nuclear energy where "people have been kept in ignorance about the hazards involved"; and people's movements, where it has proved "extremely difficult to have any viable dialogue with the town and industrial planners and the science-based technologists". This lack of dialogue has led to frustration, anger and repression.

"Science and technology are not neutral or value free", concluded Dr Potter. "They are instruments of power, and that means political power". The central issue facing the conference, then, in the WCC General Secretary's view is how science and technology can become the vehicles, not for legitimizing and perpetuating the structures of injustice, but for opening up the possibilities for structures of social control, which include all the people.

EPS

DEBATE ON SCIENCE - FAITH
TAKES ON SHARP EDGE AT WORLD CONFERENCE

Cambridge, Mass. (EPS) - Any fear that the World Council of Churches-sponsored dialogue between scientists and theologians would remain an academic exercise disappeared on the first day during a debate on the nature of science and faith.

Though science is a more subjective discipline than we once thought, it remains crucial for the future of civilization, said Dr Robert Hanbury Brown, Professor of Astronomy at the University of Sydney, Australia.

In a major presentation on the nature of science to the World Conference on Faith, Science and the Future at the Massachusetts Institute of Technology (MIT), Dr Brown cautioned people of faith in their desire to make science more relevant: "the relevance of scientific work can only be judged on a short-time scale, over long periods it is impossible. It takes roughly one generation for the results of new experimental science to reach application and much longer for new mathematics."

Professor Rubem Alves, a liberation theologian of Campinas, Brazil, in response, charged that scientists are engaged in the "idolatry of the expert", that they dole out information not to the poor and the oppressed but to the people of power who can pay for it.

Dr W. Muta Maathai, Professor of Veterinary Anatomy at the University of Nairobi, Kenya, declared that in the Third World as she knows it, there is no worry about science, only excitement. She said that the people of science and faith must make their voices heard so often that the future is not shaped only by the politicians, as it too often is.

"For neither faith nor science would I make the claim that we know reality as it is," began Metropolitan Paulos Gregorios, Metropolitan of the Syrian

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Orthodox Church, New Delhi, India, in his address on the nature of faith. Posing as his theme the question "Science and faith: complementary or contradictory?", the Metropolitan concluded his address by saying: "Faith needs science, must come to terms with it, and work for new perceptions in both faith and science, through respectful collaboration and healthy self-criticism."

Along the way, however, he raised a number of questions for the scientific community and for "that lazy coterie of theologians among whom I count myself". He challenged scientists to take the lead in dispelling the illusion "that science is the only responsible and reliable way to the apprehension of truth."

Dr Rosemary Reuther, a professor of theology at Garrett Evangelical Theological Seminary in Evanston, Ill., responded to Metropolitan Gregorios's address by presenting what she called a "special point of view, one under-represented at the conference". Pointing out that only seven and a half percent of invited guests are women, Dr Reuther declared that those who sit on the "underside of history" have particular insights to share.

"We must look to conversion," she told the conference. "A conversion both science and Christianity promised but did not deliver." That conversion, in her view, is of the male elements - mind and God, and the female elements - flesh and earth. The conversion she seeks is the "conversion of both sides into a new whole".

A second response to Metropolitan Gregorios's address was provided by Professor D.H. Verheul, a physicist and rector designate of Amsterdam's Free University, who detected a negative view of science in the Metropolitan's speech.

Speaking as a scientist himself, Professor Verheul pleaded for a greater openness towards the scientific community which, he believes, is more ready to hear criticism and admit uncertainty than is commonly supposed. Too often that dialogue is delayed until it is too late, said the Dutch professor.

EPS

ECOLOGICAL CRISIS DEMANDS NEW WORLD VIEW, NEW VALUES

Cambridge, Mass. (EPS) - The failure of religion to challenge destructive and dehumanizing world views was highlighted by several speakers during the second day (13 July) of the World Conference on Faith, Science and the Future, at the Massachusetts Institute of Technology here.

In a session devoted to Christian perspectives in creation, Dr Charles Birch, a professor of biology from the University of Sydney, Australia, said that religion gradually has accepted a science-dominated world view that is "unecological and dehumanizing".

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Dr Gerhard Liedke, a theologian from Heidelberg, said that both New and Old Testaments accord animals and nature special worth as part of God's creation, and a third speaker, Russian Orthodox Protospesbyter Vitaly Borovoy from the Moscow Patriarchate, said he differed with the other two in their emphasis but lamented the fact that modern technology has created a split between humanity and nature. It has transferred human beings from organisms to organizations, he charged, and accused science of being one of the objects that we worship.

Dr Birch told the gathering that science and faith had better develop a new ethic about life if there is to be hope for the future. He warned that the new vision must include a reduced standard of living for the rich nations.

The Australian biologist argued that Christian theology particularly in the west, accommodated itself to a "mechanistic" view of creation in which nature and humanity are detached from each other with destructive results.

"The universe has got to where it is without us. Now it needs us", he explained. "The creative challenge to the human is from his or her spiritual environment, the realm of values not yet realized."

Dr Liedke said the Apostle Paul in the 8th chapter of Romans equates human and the non-human creation as common sufferers. In the genesis creation accounts, said Dr Liedke, it is clear that just as God rules his world with care, so man is to rule the animals and cultivate and preserve the earth". The creed of modern times that the world is only material for man, has, therefore, no biblical sanction, he said.

In the afternoon session of the conference on the theme "The promise and threat of science and technology", charges of ignorance, injustice, corruption and mistaken judgment were levelled at the scientific and technological community by a series of speakers.

Dr Jerome R. Ravetz, had some harsh words for scientists who, ill-prepared in the social and ethical aspects of their work, found it hard to "resist or even to recognize the danger to their integrity".

Dr Ravetz, a Reader in the history and philosophy of science at the University of Leeds, U.K., said the image of the scientist as dedicated, lone researcher, akin to the saintly hermit, is of the white-collar, bureaucratic world of work, and where scientists advocate a case, they should be seen precisely in that role, as lawyer or diplomat.

Faith ("awareness of a realm beyond sense-data and logic") is firmly back on the agenda of discussions of science, Dr Ravetz told his audience. The problems we face are so great that "human reason alone will not conquer them" and the movement towards a just and sustainable society has barely begun.

Another speaker was an Argentine mathematician, teaching in a Venezuelan university, Professor Manuel Sadosky, who maintained that science and technology are guilty of widening the gap between rich and poor countries. Yet one cannot and should not renounce scientific knowledge and culture, he said, both are the heritage of all humankind.

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Professor Sadosky rejected a belief popular in underdeveloped countries that science is a luxury and one has to begin with technology. This condemns the peripheral countries to continuing dependence.

He also called for an educational system that would raise the cultural level of the country rather than prepare elites to work at international level.

The third speaker raised the question of how subjects for scientific discussion are chosen and evaluated. Dr Bo Lindell, chairman of Sweden's National Institute on Radiation Protection, said, "there is a tendency not to discuss the major world or society problems ... before we engage in any new discussion we should ask ourselves if we have, in fact, chosen the most relevant subjects".

EPS

FEMINIST THEOLOGIAN PROVIDES NEGLECTED ELEMENT IN FAITH-SCIENCE DISCUSSION

Cambridge, Mass. (EPS) - Nothing less than thoroughgoing conversion of scientific and religious consciousness and practice is required now, says Rosemary Radford Reuther, Professor at Garret Evangelical-Theological Seminary in Evanston, Ill., and speaker at the World Conference on Faith, Science and the Future, 12-24 July, at the Massachusetts Institute of Technology.

In her response to a plenary presentation on the nature of faith, Dr Reuther pointed out that women were drastically under-represented at the conference with only seven and a half percent of the official delegates.

Dr Reuther analyzed the status of women in religious and scientific thought. The Hebrew tradition of God as a "ruling class male, a great patriarch" was combined with the Greek image of the divine, a transcendent male mind which exists eternally outside of and independent of matter." These two - Hebrew patriarchalism and Greek dualism - shaped Christian theology.

"It should therefore not surprise us that women have never been allowed to represent the God of this tradition or his Christ," she said. "This leaves the suspicion that this God and his Christ do not, in fact, actually represent women. Rather their imagery has been shaped in antagonism to women, as sovereign over or in flight from matter or the mother."

The western scientific tradition proves no more congenial. "The God scientific reason," said Dr Reuther, "situates itself outside of matter, independent of it, sovereign over it (or her), knowing, dominating her from the outside."

Women are not the only group to suffer under this understanding, Dr Reuther points out. "This kind of scientific consciousness has been the tool of a western, ruling class, male elite, which has used its knowledge through technology to exploit the material resources and labour of the rest of the

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world ... for the power and profit of the colonizers."

Against this background, Dr Reuther declared, "women, in solidarity with all those who belong to the world of exploited labour, must look to the thoroughgoing conversion of the world system." The promise of this conversion was offered both by Christianity and by science, but neither has come through.

Dr Reuther did not suggest a jump from one pole to another of the dualism - from God to flesh, for instance. Instead, she said, the revolutionary talk is to convert both sides of the dualism into a new whole.

EPS

DEVELOPMENT OF INDIGENOUS CAPABILITIES IN THIRD WORLD EMPHASIZED

Cambridge, Mass. (EPS) - How can science be used to develop rather than destroy a nation's cultural and spiritual heritage and its indigenous capabilities, was the challenge faced by speakers opening the third day of the World Conference on Faith, Science and the future at the Massachusetts Institute of Technology.

First speaker in the plenary on the future of science and technology from the perspectives of developing countries was Dr O.A. El-Kholy, assistant director of an Arab Educational, Cultural and Scientific Organization in Cairo, Egypt. The Arab region lately has been importing technology on a massive and fast-increasing scale. He said this leads to "free acquisition, at a very high cost, of inappropriate products that deteriorate rapidly, and plants that work inefficiently, delivered as packages in which indigenous participation is almost non-existent. We pay more to produce less, at higher cost and without the benefit of building an indigenous capability."

Only the social scientists have a healthy awareness of the fact that the importation of technology raises serious ethical issues related to the value system, the power structure and the foreign relations of a country. But a gap exists between social scientists and natural scientists. The issue of the environment may prove to be the common ground for effective interaction in the region, he predicted.

The second speaker was Dr Thomas R. Odhiambo of the International Centre of Insect Physiology and Ecology, Nairobi, Kenya. He said the attempt to transfer technology to the Third World is "a mirage and impossible dream," upon which too much money has been spent already. The 3 - 5 billion dollars spent annually by underdeveloped countries on imported technologies would be better spent on building a scientific and technological capacity of their own, Dr Odhiambo said.

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He believes it is imperative that Africa develop in the next decade a "knowledge-discovering" capacity, a capability for identifying priority development problems, an indigenous ability to choose technology, and the national expertise to implement solutions.

"The establishment and strengthening of the domestic capabilities in science and technology is consequently the single most vital decision that Africa must make," Dr Odhiambo explained. If the world community can assist Africa in achieving this crucial goal in the next two decades, it will have shown a degree of international cooperation that Africa has rarely witnessed in the past.

Final speaker in the special plenary on developing countries was Professor Carlos Chagas of the Federal University of Rio de Janeiro, Brazil, and dean of the Institute of Health Sciences. He was also secretary-general of the last United Nations international scientific conference back in 1963 which, he said, naively believed that science and technology would close the gap between rich and poor. Very few people at the time saw development as a systemic problem.

Today, the challenge as Dr Chagas sees it, is to "stop being slaves of the fetishes of advanced technology" - behind which lies greed and money and political ambition.

Science and technology must develop instead an indigenous base whereby international scientific methods are precisely applied to national problems in a manner that is sensitive to the needs and resources of the particular country.

EPS

CONFERENCE ON RELIGION AND SCIENCE BECOMES A DIALOGUE BETWEEN FAITHS

Cambridge, Mass. (EPS) - Muslim voices from Kuwait and Indonesia and Buddhist voices from Sri Lanka and Japan helped to widen the already massive debate at the World Council of Churches' Conference on Faith, Science and the Future, at the Massachusetts Institute of Technology.

Unlike the Christian West where science dominates society, scientific values are still far from prevailing in Islamic society, said Dr Fouad Zakaria, a Muslim philosopher teaching at Kuwait University. Thus the problem is how can science justify itself in a society dominated by religious values?

Dr Zakaria recalled that Christianity first rejected science, but today it, "accepts in advance almost all the achievements of science, endeavouring only to alleviate its negative effects". Islam in contrast, has produced an inflexible attitude towards developments outside the domain of religion, he told the conference.

On the other hand, Islamic civilization does not admit a basic distinction between the secular and the spiritual, so it could not put a barrier between science and religion. It resorted to making science emerge from

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a religious injunction, or regarded science as marginal in comparison to revelation, or tested its results by religious standards.

"The real challenge in the Muslim world is not to defend faith in spite of science, but to defend faith along with science."

In a different vein, a Japanese Buddhist, who numbered environmental concerns among the crucial elements of his faith, rapped nuclear power in his presentation to the conference. Dr Nobuhiko Matsugi, a novelist, also charged that scientific and technological discoveries have only been used to increase materialistic pleasure and physical comfort.

"Because of the terrible waste of extremely limited resources in the pursuit of materialistic security, not only has the human environment been seriously polluted and compromised but now that we are faced with the impending end of the petroleum era, we are frantically, blindly developing an atomic power technology for the next several thousand years."

The Japanese participant spent the bulk of his time explaining to the Christian majority at the conference how Buddhism fosters respect for all living things as equals, based on their "differing but mysterious abilities", without placing human life at the pinnacle of the scale.

In contrast to the Japanese speaker, a Muslim from Indonesia argued that his country, where 40 percent of the people exist at the "absolute poverty level", has no choice but to push for economic growth.

Dr Liek Wilarjo of Jakarta, said there is no word from the Indonesian government as to whether it will base its economic advances on nuclear power. But he emphasized that developing nations cannot accept energy cuts.

"If the depletion of fossil fuels resources should force the world to opt for the zero-growth scenario because there was inadequate, acceptable, alternate energy sources, during the interim period before either solar energy or controlled thermonuclear fusion can take over, then the rich, developed, and energy over-consuming countries would have to compensate the accelerating growth of energy intake in the poor countries by learning to live with a negative rate of growth in their energy consumption," Dr Wilarjo said.

"Democracy can only really function if the level of education of the general public is sufficiently high, that the people know what their rights are and how they should go about exercising those rights," the speaker said.

A second Buddhist perspective on science and a challenge to all religions was provided by Professor Mahinda Palihawadana, Professor of Sanskrit at the University of Kelaniya, Sri Lanka. "The challenge before the religions", he said "is to devise political solutions that are in harmony with their value systems and that permit the just and reasonable use of technology."

Cautioning that it is far too simplistic to advocate the banishment of technology, Professor Palihawadana warned. "We cannot refuse to address ourselves to the problem ... of a system which thrives only by tempting individuals to possess technological products.

How we confront technology remains a crucial question, Professor Palihawadana concluded: "The future will in large measure be the result of what we choose to do, how we understand, how much awareness we possess and acquire this", he added, "is partly scientific but largely spiritual".

MANILA MEETINGS DISCUSS GOALS
AND PLANS IN THEOLOGICAL EDUCATION

Tagaytay City, Philippines (EPS) - New insights were gained on ministerial formation and how theological education is being shaped, especially in Asia, at the international consultation on ministerial formation held in Tagaytay City, near Manila, Philippines, 7-10 July. Convened by the sub-unit on Programme on Theological Education (PTE) of the World Council of Churches (WCC), the consultation brought together members of the Commission on PTE and representatives of regional bodies dealing with theological education in all the six continents, besides consultants and Filipino participants representing various concerns of the church in mission.

The consultation was planned to test and deepen the idea of ministerial formation which has been adopted as the focus of the WCC programme.

"Theological education must have an unmistakable concern for the people of God," was one of the opening statements made by Fr Magdaleno Fabiosa, Prefect of Theologians at the Divine World Seminary of the Philippines.

Dr Thomas E. Campbell of Minnesota, USA, who chaired the consultation, summed up the issues in theological education with the question: "Does the focus on ministerial formation overcome the traditional dichotomies which bedevil theological education - between academic and practical, between tradition and situation, between elitism and servanthood?" He said the Manila consultation had shifted the debate into new productive areas.

"The focus must now be on the goal of theological education more than a content. Until we are clear about goals, we can never be clear about content," he added.

Rev. Aharon Sapsezian, director of PTE, reminded the consultation of five essential elements of ministerial formation for the life and witness of the Church: intellectual resourcefulness, sensitivity to real human problems, acquisition of appropriate skills, exemplary spirituality, commitment to congregations and people.

The PTE Commission, which held its annual meeting following the consultation, approved financial aid amounting to US \$ 431,191 for 112 projects for strengthening theological education in Third World countries. One of the projects is a "seminary in exile" in Korea - the Institute for Mission and Education in Seoul, where "the chief qualification for admission is to have spent some time in prison because of participating in the struggle for human rights."

- A European consultation on theological education is to be held 9 - 14 October 1980, at Herrnhut, German Democratic Republic.

"After a decade of emphasis on the Third World, 1980 will be the year of Europe", commented the director, Mr Sapsezian.

- Significant progress was reported towards setting up an Association of Orthodox Theological Schools.

- The presence of Monsignor Francesco Marchisano, representing the Sacred Congregation for Catholic Education in the Vatican, brought into the discussions issues relating to the cooperation of the Roman Catholic Church and the WCC in matters of priestly and ministerial formation.

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- The commission heard that some members of the staff and the executive of the Philippines Student Christian Movement had been arrested at dawn on 14 June, by the Philippine military and imprisoned without being charged, and it decided to send a telegram to President Marcos appealing for their release and requesting him to take action to protect human rights. (See EPS No.19)

The commission paid tribute to Dr Shoki Coe on his retirement after "a very distinguished term of service to theological education, particularly in the Third World, where he is regarded with great affection." Dr Coe served the Theological Education Fund and the Programme on Theological Education in various capacities for 14 years.

EPS

WCC EXTENDS APPEAL FOR AID TO PEOPLE OF NICARAGUA

Geneva (EPS) - Amidst escalating armed action in the civil strife in Nicaragua and consequent increasing suffering among the civilian population, the Evangelical Committee for Aid to Development (CEPAD) has been coordinating efforts to relieve distress with the full cooperation of the International Red Cross and other organizations.

The Commission on Inter-Church Aid, Refugee and World Service (CICARWS) of the World Council of Churches has made an extended appeal for US \$ one million in response to requests for further help.

Since last September, right from the beginning of the strife, the Commission on Inter-Church Aid, Refugee and World Service has been actively involved in several kinds of programmes of humanitarian aid, and has been closely following the happenings in Nicaragua in order to help the Evangelical Committee for Aid to Development (CEPAD) in its ministry. CEPAD is constituted by 38 churches and related organizations. There is no national council of churches in Nicaragua.

Contributions made so far have enabled CEPAD to help over 200,000 persons with foodgrain, medicines, sugar, milk powder and other food articles. The International Red Cross has cooperated by providing vital transportation and other facilities.

The situation is chaotic. With continuing food scarcity, there is threat of famine. People in many countries are helping through CEPAD to gather food for distribution. More is needed, especially milk for children.

It is customary to plant in June and harvest in August, but as no planting was done, CEPAD is encouraging people in the rural areas to plant now so that at least something may be harvested.

An increase in the number of refugees in the rural areas is feared as there is an exodus from urban localities on account of bombing by government forces. There is also emigration to other central American countries and the United States.



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The following story is a round-up of the WCC's "Faith, Science and the Future" Conference, held in Cambridge, Mass., USA, from 12-24 July 1979

FAITH AND SCIENCE CONFERENCE ENDS WITH AMBITIOUS PLANS FOR FUTURE

Cambridge, Mass. (EPS) - The call for a five-year moratorium on building new nuclear power plants was the most-discussed resolution at the World Council of Churches' conference on faith, science and the future, meeting here 12-24 July at the Massachusetts Institute of Technology.

It may not have been the most significant issue. New developments in genetic engineering, a warning that renewable resources are being depleted, and repeated calls for citizen participation in all national decisions affecting people's lives were of more interest to the 118 Third World delegates. They made up a third of the 313 official delegates at the meeting.

The nuclear energy resolution culminated a highly sophisticated teach-in with scientists, science students and technologists from both industrialized and Third World countries lecturing Protestant and Roman Catholic theologians and ethicists on the mysteries of their disciplines. Muslim and Buddhist participants also contributed to the discussions.

Science provides no moral criteria for the behaviour of scientists, one information specialist told the conference. Representatives of organized Christianity, who claim to command such criteria, should help us if you can stop the infatuation with science and set up guidelines for human behaviour, said Prof. Joseph Weizenbaum of MIT. A number of his colleagues agreed.

After listening to 39 speeches the delegates went into ten smaller sections to discuss the implications of what they had heard. Their reports were received by the delegates in the final three days, and specific recommendations - addressed to the World Council of Churches - were voted on.

The prevailing mood of the Conference was sombre. A geneticist warned of the danger of allowing private industry to patent the knowledge paid for by public funds. He mentioned specifically patents granted to a corporation in California using strains of E coli to produce human insulin.

An economist said people are using up the renewable resources of the earth, including forests, fisheries, grasslands and croplands. A nuclear physicist who worked five years on weapons outlined in hair-raising detail what a nuclear war might entail. He said a nuclear weapon equivalent to a megaton of TNT would fill a train stretching for 300 miles and taking six hours to pass by.

Nuclear war is different from conventional war, he said. One side fires off a weapon, the other retaliates and it is all over. "We don't need thousands of warheads," said Prof. Philip Morrison of MIT. "We already have enough."

A resolution on disarmament, which received unanimous approval, called for a halt to the production of new forms and systems of nuclear weapons worldwide. And it advocated programmes for conversion of military research and production to civilian use.

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A dominant theme in all the conference reports was the need for participation by those so far excluded from decision-making - developing countries, poor people, women.

Physicists from Nigeria and Brazil said the best check against the exploitative power of science and technology was for all nations to gain access to such power and share in determining its use. Exporting technology to developing nations, they argued, only maintains dependence on the industrialized nations.

Dr. Rogerio de Cerqueira Leite of Brazil welcomed efforts by the churches to work out implications of justice and fair play in the development and distribution of the world's technology.

And Japanese speakers resented the fact their government had provided little funding for scientists to do original research. To keep up with western nations, Japanese scientists were trained to imitate western technology, said Prof. Yoshinobu Kakiuchi.

A Supreme Court justice from Canada (Thomas Berger) and a Swedish cabinet minister (Ms Kerstin Anér) told how masses of people in their countries had been listened to when their welfare was at stake and influenced public issues affecting their lives.

"Sustainability" was another leitmotif of the Conference. An American economist made the case for setting limits to growth in the rich world. Said Prof. Herman Daly of Louisiana State University: "We will never seek greater justice in resource use as long as we think all inequalities can be submerged in a sea of absolute abundance."

But an Indian economist, Dr C.T. Kurien, replied that limiting growth to assure a sustainable society had no meaning for the developing two-thirds of the world. "It reflects little more than the neurosis of members of the Club of Affluence ... If all the oil, coal and copper were to disappear, the world's poor would survive because they do not depend on such resources," he said. "The international key to a just society is to have it 'participatory' in which citizens have a real say over what and how much is produced by the economy."

A group of Third World participants made a statement denouncing the transformation of their countries into "the sewer for the world ... by the transfer of polluting industries from the rich to the poor countries."

A tenth section of the conference, including representatives from all the other sections, drew up a 17-page statement entitled "Towards a new Christian social ethic and new social policies for the churches".

Acknowledging that Christians do not expect the full achievement of a just, participatory and sustainable society within human history, the statement said new historical achievements open up both new possibilities and new perils. "But we are capable of more profound justice, fuller participation and greater concern for sustainability than we now know and practise."

Churches are called, said the statement, to be a presence in the world, particularly among the lonely and the suffering; to be an "explorer" in the new world of science and technology, discerning ways to enhance humanity in the midst of machines and concentrations of power. Also churches

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are called to be advocates, speaking for those who lack power and voice; to be agents of change and renewal, and to be "motivators" to liberate human potentiality in the struggle for justice and truth.

Reports from the sections were discussed in plenary session and along with additional comments from delegates will be compiled by an editorial committee, elected by the delegates, when putting the conference report into final form.

Specific recommendations urged the World Council of Churches to:

- recommend a five-year moratorium on constructing new nuclear plants; the purpose is to encourage wide participation in a public debate on risks, costs and benefits of nuclear energy;
- call on national governments not to reprocess spent nuclear fuel or construct plutonium-fuelled reactors; and to use existing nuclear plants "only to the extent, for the purposes, and for the time there is no better alternative";
- help UN agencies set international guidelines for all recombinant DNA technology involving direct manipulation of the gene and thus determining what life may be;
- initiate consultation with UN agencies on the grave ethical issues in human genetic engineering, meanwhile opposing genetic engineering on the human fertilized ovum for purposes other than the correction of genetic defects;
- consider the liberation of women a crucial factor in lowering fertility and population growth rates; work to change male attitudes marked by superiority and domination over women;
- press for improved agricultural land use, better crop storage techniques, more research on agricultural development and indigenous technologies;
- recommend that governments restrain transnational corporations in depletion of resources, and to enforce waste reduction and research alternative technologies;
- support the atmosphere, seabed, ocean and outer space as the common heritage of all humanity and open to equal sharing;
- strengthen ecumenical protest and action against negligent, oppressive and authoritarian centres of power, public and private; and support local self-help projects, and urban ministries especially to people in industrial settings;
- reject the use of the Bible as an ethical answer book, and reject the idea that science makes the Bible obsolete;
- encourage churches to play a greater role in financing and supporting science education;
- help formulate a code of conduct for transnational corporations, exporting firms and governments involved in transfer of technology to developing countries;
- press for a new scheme of international economic assistance financed by contributions of 0.7 per cent of gross national product from industrialized countries and administered by an international agency;

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- it should finance anti-poverty programmes put up by developing countries and chosen by representatives of all the developing countries;
- speak out boldly for land reform; and examine church structures and resource use using the criteria of justice, participation and sustainability;
 - urge greater participation in forming public policies concerning science and technology and develop more ethical reflection on the issues involved.

The Conference was organized by Dr Paul Abrecht of the WCC's sub-unit on Church and Society. The Conference moderator was Metropolitan Paul Gregorios of the Orthodox Syrian Church, from New Delhi, and vice-moderator was Professor Charles Birch, Challis Professor of Biology in Sydney, Australia. Conference Presidents were :

Professor D. Enilo Ajakaiye, Professor and Head of Department of Physics, Ahmadu Bello University, Nigeria; Dr James Ham, President of the University of Toronto and Professor of Electrical Engineering, Toronto, Canada; Archbishop Kyrill, Archbishop of Vyborg and Rector of the Leningrad Theological Seminary and Academy, USSR; The Rt. Rev. Hugh Montefiore, Bishop of Birmingham, United Kingdom; and Bishop Samuel, Coptic Orthodox Church, Egypt.

EPS

SOUTH AFRICAN BLACK LEADER QUILTS GOVERNMENT COMMITTEE FOR RACIAL HARMONY

Johannesburg (EPS) - A prominent Black Leader, the Reverend Sam Buti, resigned on 12 July, from a government-inspired committee designed to promote racial harmony, saying it offered no prospect of meaningful change in South Africa.

The move was a blow to the Minister for Black Affairs (co-operation and development), Piet Koornhof, who launched the so-called regional committees earlier this year in a drive to promote dialogue over racial issues.

Mr Buti, leader of Alexandra black township near Johannesburg, said the regional committees exercise had proved meaningless because the initiative had been taken by only one government department - Dr Koornhof.

He appealed to Prime Minister Pieter Botha to take the lead himself in initiating change by allowing free elections for Black leaders, including those now in jail. These elected leaders should then work with government representatives to draw up the outlines of a new constitution for South Africa, he said.

Mr Buti said the regional committee he served on was chaired by a White Government official, Franz du Randt, which meant that burning issues causing frustration, bitterness and growing hostility in the black community could not be dealt with to any effect.

EPS

NUCLEAR MORATORIUM URGED
BY SCIENTISTS AND THEOLOGIANs

Cambridge, Mass. (EPS) - A five-year moratorium on constructing new nuclear power plants was recommended here on 23 July, by a conference of over 300 scientists and theologians called together by the World Council of Churches (WCC).

Purpose of the moratorium should be to encourage and enable wide participation in public debate on the risks, costs and benefits of nuclear energy in all countries directly concerned. The vote was 129 for moratorium, 45 against, 21 abstentions.

A leading opponent, Dr David Rose, Professor of nuclear engineering at Massachusetts Institute of Technology, said the action imposed a rigidity on the decision-making process that was out of order, and manufacturers of nuclear equipment could not survive a five-year wait. They would self-destruct "which would be a tragedy", he told the Conference.

A second resolution from the section report on energy for the future asked the World Council of Churches (WCC) to call on national governments "not to reprocess spent nuclear fuel to extract fissile material such as plutonium and not to construct plutonium-fuelled reactors". The vote, taken late in the evening, was 76 for, 32 against, 14 abstentions.

The World Council of Churches was also requested to ask governments to use existing nuclear power plants "only to the extent for the purposes and for the time that there is no better alternative". Despite an opponent's statement that it was "nonsensical to let expensive plants stand idle", the resolution got 116 votes for to 50 against, 24 abstentions.

Combustion of fossil fuels should be limited as much as possible, said the report adopted by the conference, and fuels like coal should be used only during the transition to renewable energy sources.

The Conference gave strong support to providing energy in forms that are "really needed from sources that can be renewed". This includes solar, wind, biomass, ocean and geothermal energy, hydropower and energy obtained from urban and rural wastes. Delegates said scarce resources of capital and skills should be used to develop such systems.

In approving a "fuel pledge", participants promised as individuals to save fuel and electricity at home, work and leisure, and "to help make available more for those whose basic needs are not being met." Anglican Bishop Hugh Montefiore of Birmingham, UK, said it could become a significant pledge throughout the churches if those who voted for it would do something about it.

A series of eight recommendations was addressed to the churches. Top priority was given to enabling all classes and groups of people to participate in energy decisions and for making sure they have full access to relevant information. Churches were urged to engage in constructive and critical analysis of the national and international energy politics of their own countries, it was agreed.

CHURCHES HOLD CONSULTATION ON
AID TO INDO-CHINESE REFUGEES

Geneva (EPS) - An immediate, massive airlift is needed to take refugees from Indo-China out of their overcrowded camps in South East Asia. This was the unanimous call for action that came at the close of the consultation on Indochinese Refugees convened in Geneva by the World Council of Churches, 24-25 July.

Coming in the wake of the United Nations Conference on the refugee crisis, the meeting hammered out a collective response by the churches internationally.

Protestant and Catholic delegates from 21 countries stressed that the refugees must be resettled by the world community in "extraordinary haste". Nothing less could relieve the intolerable pressure on the developing countries giving them asylum and stave off the people's "total physical, moral and social destruction" caused by camp life.

Mr Dale de Haan, Deputy United Nations High Commissioner for Refugees (UNHCR) reported on the UN Conference in July, where countries pledged 260,000 resettlement places for refugees and 160 million US dollars in cash and equipment. Now the conference was over it was up to the governments to deliver the goods Mr de Haan said.

While commending the UN Conference the churches represented in Geneva declared that the response of governments on resettlement did not go far enough fast enough. "The developed countries of the world have the capacity and resources to influence strong measures for more immediate relief of the problem. If we fail now we will face even greater problems in the near future."

Members of the churches in Indonesia, Hong Kong, Thailand, Malaysia and the Philippines emphasized the urgency of resettling the refugees. They accused Western governments of choosing only the "best" refugees. These governments should be prepared to take their share of sick and handicapped people and to transfer the tedious, expensive burden of classifying refugees to their own shores.

The drama of the "boat people", the consultation warned, should not be allowed to overshadow the needs of some 150,000 land refugees from Laos and Kampuchea also being sheltered in Thailand. And aid programmes should be careful not to favour the refugees over the needy local people living near transit camps in South East Asia.

Welcoming the agreement between Vietnam and UNHCR which provides for the safe and orderly departure of refugees, the meeting also endorsed a development programme currently operating in Vietnam and Laos. Jointly run by the WCC and the Christian Conference of Asia, the programme comes under the 1979-80 budget of the Indochina Consortium of voluntary church agencies, which has a target of US dollars four million.

The European Economic Community (EEC) came under sharp criticism for recently switching from food aid for Vietnam to refugee assistance. European churches were asked to push their governments on the issue on the grounds that "food aid should not be used as a political weapon. Denial of aid reduces the potential for stability in refugee-producing countries."

The stability of Indochina had been damaged for many reasons, said Mr Victor Hsu of the WCC's Churches Commission on International Affairs. Mr Hsu presented a report on the political background to the refugee exodus. He argued that

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longstanding territorial conflicts between China and Vietnam, the destructive colonial occupations of the French and the Americans and the growing rivalry in the region of the great powers, were all major factors in the present economic and political turmoil.

The Geneva meeting underlined the commitment of the churches to the refugee effort and confirmed the important co-ordinating role of CICARWS. Protestants and Catholics were already working closely together both in countries of first asylum and of resettlement.

In the Western countries, the consultation urged, the churches' top priority should be to join with other agencies in pressing their governments to take more refugees. Many churches were already stepping up this campaign as well as informing public opinion, volunteering personnel to help with resettlement processing and caring for newly arrived families.

The Australian churches have just offered to resettle 500 refugees, Congregations in Belgium, Switzerland and Germany are sponsoring families. And in the US, 12,000 homes organized by local church members through Church World Service are waiting for the next arrivals from South East Asia.

The consultation stressed that the churches' assistance to Indochinese refugees represents only part of a still wider concern for refugees throughout the world who now are estimated to number 15 million.

EPS

SCIENCE STUDENTS PROVOKE MEETING WITH DEMANDS FOR BOLD DECISIONS

Cambridge (EPS) - Science students, fresh from their own pre-conference consultation, presented a sweeping range of proposals to the WCC's Conference on Faith, Science and the Future at the Massachusetts Institute of Technology.

Official delegates pressed the 14 student speakers with questions after they had presented positions on education, militarism and technology, transnational corporations, and WCC conference structure. The student speakers were nominated from among the 104 science students who had taken part in the Wellesley College consultation.

The students were especially critical of science education which they saw as an elitist weapon used to preserve power and institutionalized values.

Among demands for action by the conference was a preview of a proposal to actively oppose proliferation of nuclear weapons and related nuclear power technology. The students, it was said, would formally call for WCC support for the phasing out of both nuclear arms and related nuclear technology.

WCC conference structure came under attack as a western-style conference organization that rests on opinions of invited experts with vested interests in preserving the status quo.

EPS

NUCLEAR DISARMAMENT BECOMES FOCUS FOR FAITH AND SCIENCE CONFERENCE

Cambridge (EPS) - An unscheduled special session on nuclear disarmament became a programme highlight for scientists and theologians at the World Conference on Faith, Science and the Future, at the Massachusetts Institute of Technology.

The initiative came from a group of conference participants who submitted a manifesto opposing continued development of nuclear weapons and calling for a vigorous programme of conversion away from military technology towards socially productive forms.

A new force for disarmament is needed now, said emeritus professor at Harvard University, George Kistiakowsky. Governments have proved ineffective in stopping the arms race, he told the conference. A mass movement must be recreated, like the one that proved useful in the 1950's in pressing for an end to atmospheric nuclear testing.

This plea was followed by an address from Russian Orthodox Archbishop Kirill, rector of the Leningrad Theological Seminary, who described the questions of nuclear disarmament as "one of the main problems of modern life" and "a concrete step towards complete and general disarmament".

Among the most dramatic presentations of the special plenary session was the opening speech from an MIT professor of physics, Dr Philip Morrison, who described a nuclear weapon equivalent to a megaton of TNT as filling a trainload of wagons that stretched for 300 miles and that would take six to eight hours to pass at full speed.

The pleas for disarmament were not only from Russian and American speakers. Eloquent voices from Africa, Asia, Europe and the Mid-East added their hopes. Dr W. Muta Maathai, a Kenyan scholar, said: "In the human family I am probably on the periphery because I am black, I am a woman and I am from a developing country. Give me a chance to be at the centre and to experience being human also."

Another speaker, the Rev. Kazuyo Kishimoto, a pastor from the United Church of Christ in Japan, said he was speaking for "the hundreds of thousands who died instantaneously, those who have long suffered and died in misery, those who were born with congenital hindrances", as a result of the atomic bombs dropped on Japan.

Voices critical of the manifesto were also raised. Prof. Roger Shinn of Union Theological Seminary, New York, opposed unilateral disarmament on the basis of human failure to be able to trust the opposition to keep their part of the agreement. Anglican Bishop Hugh Montefiore of Birmingham, UK, objected to the manifesto on the grounds that its passage would be simply to voice platitudes without attending to reconciliation -- the primary task of the churches. And Fernando Acevedo, a chemistry student from Columbia, called discussion of disarmament hypocritical while super-powers continued to dominate the world and promote injustice.

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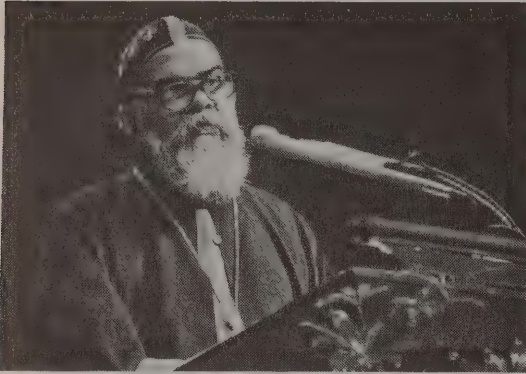




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Some 500 participants (scientists, theologians, economists, politicians and advisers) took part in the WCC's World Conference held 12-24 July, at MIT, Boston, USA.

(2317) Papa Oyeah MacKenzie (Ghana) opened the conference with the playing of a conch shell.

(2318) The conference moderator, Metropolitan Paul Gregorio

(2319) Cardinal Humberto Medeiros (Boston) extends a welcome

(2320) A wall newspaper where thoughts are aired.

(2321) More than 70 stewards give assistance to the delegates

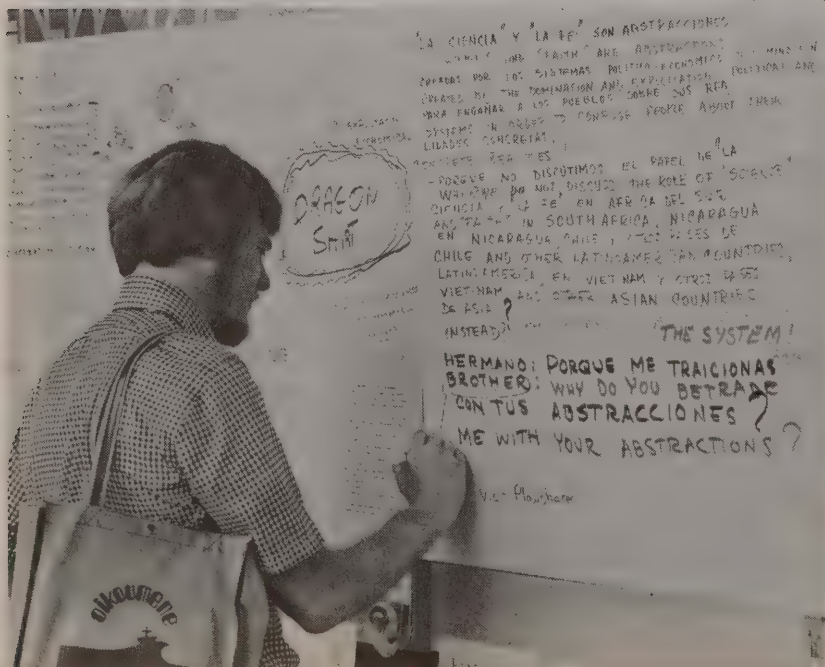


(2319)

(2323) The opening celebration in MIT's "Kresge" auditorium.

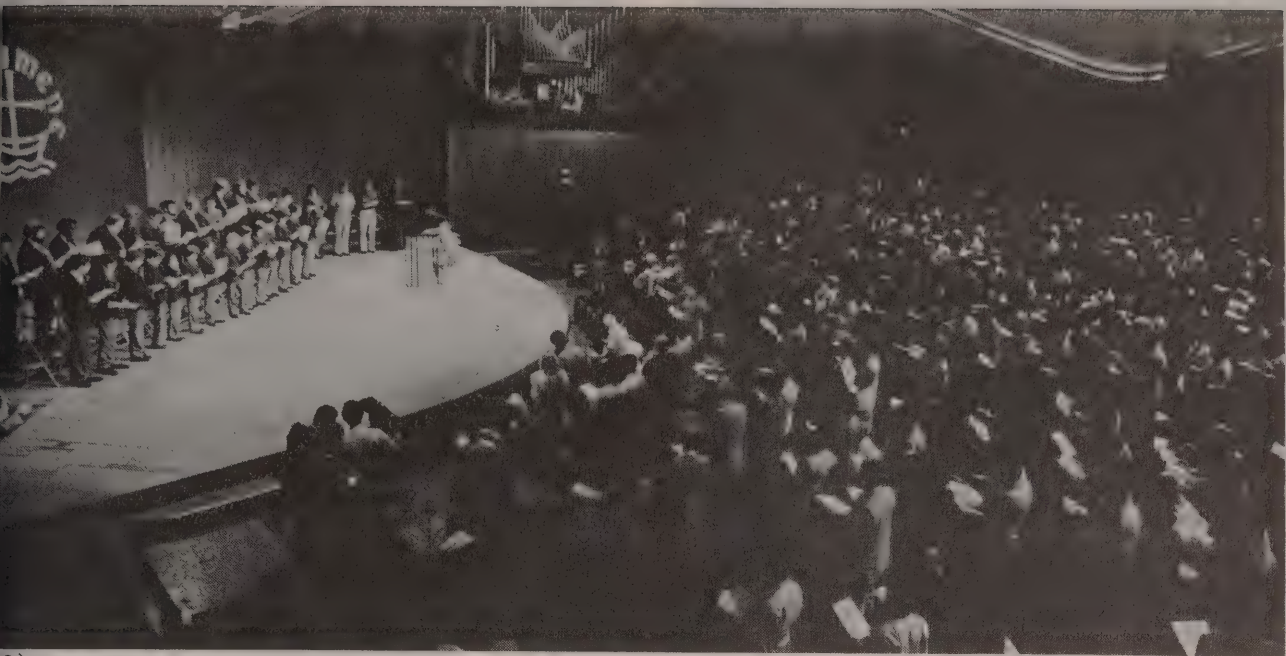
(2324) Mime presentation of the conference themes.

(2320)



(2320)





3)

(2322) (left to right) Prof. D. Enilo Ajakaiye (Nigeria) one of the six presidents; Paul Abrecht, conference organizer and director of the WCC's Church and Society; Prof. Carlos Chagas, Brazil.

(2325) Some 100 science students held their own conference prior to that at MIT.

(2326) (left to right) Bishop Stoylen (Norway), Dr Philip Potter, Ms Claire Randall (NCC/USA), Archbishop Ed. Scott, Anglican Primate of Canada.

(2327) During one of the plenary sessions.

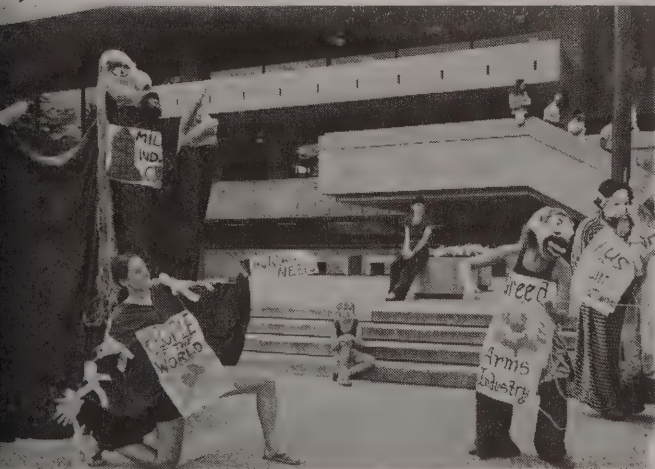
Photos WCC

Erratum: (2326) should be Bishop Per Lønning instead of Stoylen
Front Page: Worship service at Old South Church, Boston.



(2325)

4)



6)



(2327)





(2312)



(2313)

(2313)



(2314)



BRAZIL FOR CHRIST

In July the "world's largest evangelical church" was opened in Sao Paulo, Brazil, by the Pentecostal Church "O Brazil para Cristo". Founded by Manoel de Mello the church is among the fastest growing in the country.

(2312) Manoel de Mello at the opening of his new church.

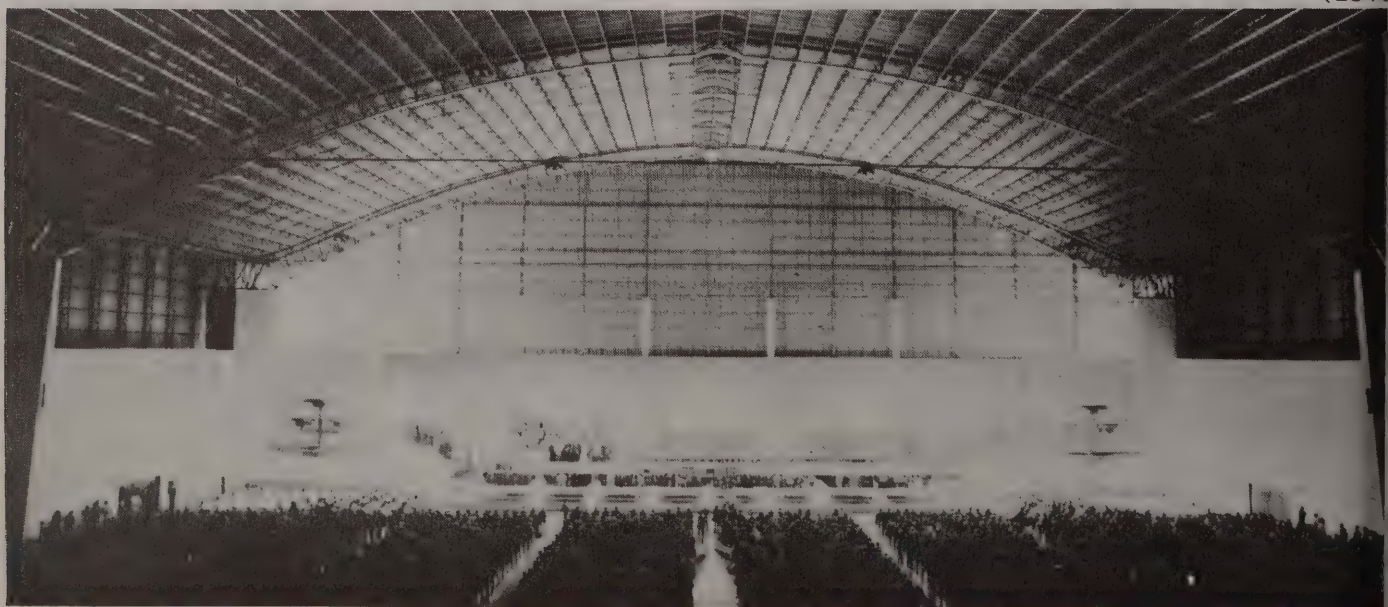
(2313) Dr Philip Potter, WCC General Secretary, with his interpreter, preaches at the inauguration service. Mirrors below the pulpit reflect part of the congregation.

(2314) A TV interview with Dr Potter. Cardinal Paul Evaristo Arns, Archbishop of Sao Paulo, acts as interpreter.

(2315) Dr Emilio Castro, WCC; Dr Potter; Cardinal Arns and Manoel de Mello tour the new church premises.

(2316) The vastness of the church showing some of the 8,000 congregation. (See full story EPS No.19 - 12 July 1979).

(2316)





Ecumenical Press Service

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21 August 1979

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THE NEXT EPS WILL APPEAR ON 30 AUGUST 1979

WORLD COUNCIL SUPPORTS CAMPAIGN TO
UPHOLD RELIGIOUS LIBERTY IN TAIWAN

Geneva (EPS) - Support for local voices upholding religious liberty in Taiwan was provided by a 13 August cable to President Chiang Chin-Kuo from Dr Philip Potter, general secretary of the World Council of Churches.

The appeal is in response to the intensive local and international campaign being undertaken by the Presbyterian Church of Taiwan to preserve its human right to religious freedom. The campaign follows the announcement of new regulations for shrines, temples and churches that have serious implications for church-state relations and religious freedom, should they become law.

Two of the 26-article text received by the World Council of Churches illustrate what is at stake :

Article 19: If a shrine, temple or church is against national policy or is in contravention of its established aim or against public interest, the government authorities may take the following action: (1) give a warning; (2) nullify any resolution which was made; (3) order its re-organization; (4) dissolve the legal entity.

Article 20: If a board member or religious propagator belonging to a shrine, temple or church breaks the law or acts against the interest of the shrine, temple or church or its constitution, the government authorities, apart from discharging him from his job and ordering the selection and appointment of another person, may also fine him 1,000 - 3,000 silver dollars.

In its cable to the Taiwanese president, the World Council of Churches says it has "learned with deep concern about proposed regulations for religious bodies in Taiwan. We appeal to your Excellency to ensure that local voices for the preservation and upholding of religious liberty be heeded."

Another article in the regulations, which according to a 15 June report in the Central Daily News have been sent from the Executive Yuan to the Legislative Yuan for ratification, concerns the sensitive issue of the Taiwanese dialect.

Article 7 states that "religious propagation must be done in public in the Chinese language" and that "interpretation from another language may take place if the speaker does not know Chinese". "Chinese language" refers to Mandarin, the official dialect since 1949. The article would lead to the banning of the Taiwanese dialect in church worship, even though it has always been used in the churches and is spoken by 85% of the population.

The General Assembly of the Presbyterian Church in Taiwan, on 4 July, filed an official petition to the Legislative Yuan maintaining that the the proposed regulations were both unconstitutional and illegal. And to

(more)

mobilize public opposition, a team of General Assembly officials visited all parts of the island to explain the grave consequences to the church's 1007 congregations.

The General Assembly's official petition requested the government to explain its motives for proposing the new regulations. Some ecumenical observers believe the initiative is aimed at disrupting the corporate unity of the Presbyterian Church in Taiwan which has consistently challenged government policies and which remains the largest organized body of social conscience in the country.

EPS

LAYWOMAN TO HEAD
URUGUAYAN CHURCH

Montevideo (EPS) - The first laywoman to become leader of the Uruguayan Methodist Church, Miss Margarita Grassi, took up her position as president on 15 August.

A vice president of the Church (Iglesia Evangélica Metodista en el Uruguay) for the last two years, she succeeds the Rev. Oscar Bolioli, who leaves the post after serving the maximum term. He will become director of the Mutuality on Mission Programme, at Cornell University, USA.

EPS

WCC TEAM EARLY ON SCENE
FOLLOWING NICARAGUAN REVOLUTION

Geneva (EPS) - "Hallelujah" exclaimed a young militia girl at Managua airport when she learnt that the three persons she was processing through immigration facilities were Protestant ministers. The three were part of a World Council of Churches' team that visited Nicaragua immediately after the fall of the Somoza government. The militia girl's exclamation was followed up by the information that she was a member of a Pentecostal church.

This story is confirmation of the wide support in Nicaragua for the revolution and the participation in the fighting and the new administration of a wide range of Christians - Roman Catholics, Baptists, Pentecostals among them.

The WCC team of Inter-Church Aid Refugee and World Service (CICARWS) related partners visited Nicaragua in order to see at first hand the rehabilitation, relief and reconstruction work being carried out - particularly that of CEPAD (the Evangelical Development Committee), a leading development agency in the country, with a membership drawn from all the Protestant churches.

CEPAD came into being in 1972 after the Managua earthquake and now, after the defeat of Somoza, is in a unique position to assist in the emergency and reconstruction periods. CEPAD will channel assistance to the people through the new Government of National Reconstruction. It is hoped that they will also provide seminars, courses and encounters to enable people to discuss their participation in the reconstruction period, their attitude towards the government and their personal trauma caused by the loss of loved ones and properties, as well as the biblical implications of their own participation in the revolution and the churches' involvement in Nicaraguan political life.

It is expected that during the emergency period CEPAD will coordinate all the efforts of foreign churches and agencies to which it is related in both programmes of material help and personnel assistance. CEPAD has, says one of the WCC team, "developed a very open and cordial relationship with the new government"- a relationship that will facilitate better coordination of all the efforts now being made.

The WCC team were impressed by the spirit of the Nicaraguan people - particularly by their willingness to sacrifice in order to build a new country. Many people are working in government offices, schools and other public institutions knowing there will be no money in the immediate future for their salaries but trusting that the new government will, later, confirm them in their posts and begin to organize the country's finance in a more equitable way.

Visits by the team to the Minister of Social Welfare and to the renowned Roman Catholic priest, Father Ernesto Cardenal, now the Minister of Culture, Youth and Recreation, convinced the WCC team of the determination of the government to initiate immediately innovative programmes of reconstruction. Such programmes as hand-washing campaigns, organizing neighbourhood groups, health-care programmes and cleaning the city streets are examples of what is either planned or already in operation. In one area of Managua, for example, the team saw hundreds of persons working in the streets as a result of the planning done by the local committees. Highest priority programmes are those concerning child-care in combined work on nutrition, health and education.

(more)

The churches' participation in the revolution was amply illustrated to the team during their visits to different church leaders. For example, three Baptist churches in Managua had 26 of their youth in the Sandinista army, and, in Leon, the country's second city, the Assembly of God offered their church building facilities to the local Civil Defence Committee for its regular meeting - the pastor being a member of the committee. It is, however, true that there are still Somoza supporters in the churches who are against Christians participating in the army or helping the revolutionary process. In this conflicting situation the churches will be providing a much needed ministry of reconciliation.

The WCC team arrived in Nicaragua only six days after the new government took up office and it was obvious that many changes will occur in the country in the next few weeks. However, the team made some suggestions for action for those who wish to help the Nicaraguan people. These call for churches and church agencies throughout the world to channel their aid through CICARWS in order to avoid some of the negative experiences that have occurred in other emergencies of this kind. And they estimate that up to five million dollars will be required to assist during the first reconstruction phase as a testimony of Christian solidarity.

The team were impressed by many things during their visit but none more so than the remarkable fact that there have been no acts of vengeance or reprisals in spite of the many assassinations and brutal treatment perpetrated by Somoza's national guards. This, says a team member, "shows the discipline and the respect for human life from both the new government and the people". Finally, just before the team left the country it was announced that there will be no death penalty under the new constitution thus fulfilling the Sandinista slogan "Firm in War, Generous in Victory".

An extended appeal for Nicaragua for US \$ one million was made by CICARWS on 27 June. The appeal has now topped the US \$ 800,000 mark. This quick response from the churches has enabled CICARWS to give immediate support to CEPAD in their emergency and reconstruction work in the country.

EPS

US METHODIST TO TAKE UP
WCC DIALOGUE POST

Geneva (EPS) - The Rev. Allan R. Brockway, of the United Methodist Church, USA, has been appointed associate for Christian-Jewish relations on the staff of the World Council of Churches' sub-unit on dialogue with people of living faiths and ideologies.

Mr Brockway is presently serving as a programme specialist for Christian-Jewish relations with the National Conference of Christians and Jews, Dallas-North Texas Region. He served as director of the Communications Department, United Methodist Board of Church and Society and edited their journal Engage/Social Action from 1963 to 1978. He will join the staff in Geneva early in September this year filling the vacancy left by the departure of the Rev. Dr. F. von Hammerstein.

EPS

ATROCITIES IN GUYANA CONDEMNED BY
CARIBBEAN CONFERENCE OF CHURCHES

Port-of-Spain (EPS) - The writing is on the wall for all governments in the Caribbean which continue to show contempt for the basic rights of their people, said the general secretary of the Caribbean Conference of Churches (CCC), Dr Roy Neehall, in a 17 July statement on the situation in Guyana.

It followed a strongly-worded protest cable to Guyana's Prime Minister Forbes Burnham in connection with the 14 July murder of a Catholic priest and serious injuries suffered by others in a peaceful demonstration in Georgetown. The demonstration was a procession in support of Dr. Walter Rodney and others, arrested after the burning of two government buildings.

Dr. Neehall recalled a resolution from the CCC's Second General Assembly in Guyana in November 1977, calling on the Burnham Government to respect Dr. Rodney's right to work in his own country and in particular to recognise a call from the Guyana Trades Union Congress and the University of Guyana Staff Association that Dr. Rodney, an eminent historian, be allowed to take up an appointment with the University of Guyana for which he was highly qualified.

The CCC general secretary further noted that denying West Indians the right to work and fully participate in the development of their countries was becoming an increasingly ugly feature of the policies of ruling parties in the region.

The cable said that the general secretariat of the Caribbean Conference of Churches strongly condemned the murder of a Roman Catholic priest and the vicious beating of other persons, including the secretary of the Guyana Council of Churches, who were correspondents for 'The Catholic Standard' newspaper, in full view of the police.

"Your government can hardly escape blame", said Dr. Neehall "for Saturday's atrocities which are seen as latest in a chain of events that raise serious doubts about its commitment to honour fundamental human rights of Guyanese including their right to dissent and freedom of association.

"We have had to express in the past our deep concern for the rights of Guyanese people and the subtle attempts by political elements to sow discord among churches in Guyana.

"Our concern for human rights transcends national boundaries, political systems, governments or parties and politicians.

"Motivated by the same considerations which led us in the past to expose and denounce human rights violations in Grenada and in Dominica, we now strongly urge your government to guarantee justice, security and basic freedoms of the Guyanese people."

Fr. Bernard Darke, the Catholic priest who was killed, and his colleague, Mike James, secretary of the Guyana Council of Churches, work regularly for 'The Catholic Standard', which has developed a reputation as a strong critic of human rights violations in Guyana.

SOUTH AFRICAN ECUMENISTS
SAY WHAT OBEDIENCE MEANS

Johannesburg (EPS) - Godly obedience was a major theme of the 11th National Conference of the South African Council of Churches at St. Peters, Hammanskraal, and the rationale for the bold resolutions that emerged from the meeting.

"Recognising the great suffering resulting from the policy of separate development and confessing that this suffering has been greatly increased by the churches' failure to act in the past, this Conference believes that the South African churches are under an obligation to withdraw, as far as that is possible, from co-operation with the State in all those areas in the ordering of our society where the law violates the justice of God."

Subsequent resolutions under the heading of justice and reconciliation confirmed support for members committed to "acts of conscientious affirmation of inter-racial fellowships", while appreciating that many members may find that inter-racial fellowship is impossible within the law.

Some restrictions on inter-racial contact are so "morally objectionable that we cannot obey them with a clear conscience", said the Conference which also urged its members to re-examine the wages and terms of employment of their own domestic workers, church caretakers etc.

Other decisions made under the heading of justice and reconciliation focused on the needs of the hundreds of thousands of homeless and badly housed families who do not have legal accommodation, exist in makeshift homes and dwellings that are to be demolished or struggle to shelter themselves in the areas where they have been dumped. To ignore their needs is to ignore Christ himself, said the resolution that requested further study and action.

Study was also mandated on the question of marriage, regarded as a sacred institution by the South African Council of Churches' (SACC) member churches, yet "marriage officers in South Africa are limited by racial legislation from exercising their function freely". The conference called on member churches to leave the solemnisation of marriage to civil authority and restrict themselves to liturgical and religious aspects.

Other resolutions from a wide ranging list gave special attention to unemployment, hunger, and the "current rural disaster" within the country resulting from economic and social policies, the division between urban and rural and the dispossession of land through resettlement into the bantustans.

Education needs were also highlighted. The present racially divided system has "disastrous effects on our children" said the conference which urged the Minister of Education and Training to introduce, "as soon as possible, free and compulsory education, for blacks, who are the only section of the community who do not have this right."

In the five page list of resolutions, the first and last items concern the plight of the "boat people" and other refugees from Vietnam. As well as urging government support the conference called for member churches to raise funds to help bring immediate relief.

ECUMENICAL RESPONSIBILITIES
EMPHASIZED AT LWF EXECUTIVE

Joinville, Brazil (EPS) - Ecumenical concerns, and particularly relations with the World Council of Churches, stand high on the ongoing agenda of the Lutheran World Federation, the organization's general secretary, Dr Carl Mau, told the 30 member LWF Executive Committee here.

"It will take our best imagination and dedication," said Dr Mau, "to manifest the gift of unity within our own family as we contribute to the greater unity of the whole Church."

In his report, Dr Mau traced the historic commitment of Lutheranism to the ecumenical movement and called attention to currently developing closer relations between the WCC and the world confessional families (WCF) organization.

Within the Lutheran confessional family, he noted, there is a strong involvement in the work of the World Council. At the same time, he said several LWF member churches are asking for discussion of the work and policies of the WCC within the framework of the Lutheran Federation.

Among other ecumenical developments, Dr Mau called particular attention to the "significant results" being produced by various Lutheran-Roman Catholic dialogues.

Calling attention to the matter of possible Catholic "recognition" of the Augsburg confession, the Lutheran leader agreed that a complicated process stands in the way of that development. But if such recognition did come about it would be "an immense forward step" in Lutheran-Catholic relations and the entire ecumenical movement, he said.

Looking back to declarations of the 1977 Sixth Assembly of the LWF at Dar es Salaam, Tanzania, Dr Mau underscored the ecumenical significance of the "status confessionis" statement made concerning the apartheid system in Southern Africa.

The assembly resolution describes "status confessionis" as meaning that "on the basis of faith and in order to manifest the unity of the church, churches would publicly and unequivocally reject the existing apartheid system."

The LWF executive said that while there has been no report that the white churches of Southern Africa have formally rejected the system, many other churches have accepted the "status confessionis" statement. He said the LWF plans to ask all of its member churches what they have done with the statement and what they plan to do.

Among other portions of this report, Dr Mau looked forward to the next LWF World Assembly and cited a scheduling problem as a result of the World Council decision to meet in 1983 in Vancouver, Canada. The LWF normally convenes every six years and therefore would have its event in the same year.

(more)

Consequently, he said, the LWF has two options - to reschedule its assembly or to deal with the same preparatory material and issues as the WCC. The latter course not only would reduce costs but would give Lutheranism an opportunity to "make profiled contribution to the issues facing the greater ecumenical movement, assuring that the Lutheran churches will have been thoroughly engaged in preparing issues common to both assemblies."

Turning to African affairs, participants in the Joinville meeting were told that Africa is still being used as a "playground" by political power forces outside the continent. The Tanzanian Bishop, Josiah Kibira, who presides over the LWF, addressing opening sessions to the annual meeting of the 30-member LWF Executive Committee, drew attention to a number of African situations - highlighting the aftermath of the Uganda-Tanzania conflict and the independence struggles in Zimbabwe/Rhodesia and Namibia. He made the statement in his opening address when he singled out President Carter of the US and Sadat of Egypt as "men who really strive for peace", but charged foreign powers in general with not caring whether "Africa and its people remain in slavery..."

"But our concern is not politics as such," the Bishop said. "It is when politics enter, rule and make the church dumb instead of speaking out against injustice and sin."

And the situation is worse, he added, "when heresy - like having the church run under political policies that deny human rights, as with apartheid in South Africa - is tolerated and even defended by some Lutheran Churches outside Africa."

As to his own country's military intervention in Uganda, which brought down the regime of Idi Amin, Bishop Kibira made a plea for "tolerance" and asked that Tanzania not be considered a violent nation.

Bishop Kibira's wide-ranging report also urged the LWF to give greater attention to youth work and to intensify their religious education programmes.

Prior to the Executive Meeting the governing committee of the Lutheran World Federation's community development service met in Caracas, Venezuela and approved forty-two new development projects involving a total expenditure of nearly US \$ 4,000,000.

Fifteen of the new projects are located in Africa, fifteen in Asia, ten in Latin America and two are worldwide. The projects range from health, education, agriculture and social service programmes to such endeavours as housing improvement, vocational training, the establishment of small-scale industries and support for studies and surveys of development questions.

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THE NEXT EPS WILL APPEAR ON 13 SEPTEMBER 1979

WCC DELEGATION CONTRIBUTES
TO MAJOR UN SCIENCE MEETING

Vienna (EPS) - Governments have to be concerned about the questions of meaning and purpose that underlie our present political, economic and cultural structures, a WCC delegation told the UN Conference on Science and Technology for Human Development, meeting here.

The 27 August statement delivered by Metropolitan Paulos Gregorios urged governments to help devise new structures of meaning to undergird their work; structures that will be less dominating and more humane, dignified, compassionate, edifying and liberating.

"These will not be produced by science-technology," says the statement. "Nor will they be handed to us ready made by the religious establishments of the world. We have to struggle together for them, people of all religions and faiths and ideologies; struggle not simply in conferences, in academic studies, in libraries or laboratories, but in the very process of socially organized labour and in experience based visionary reflection."

This call formed the conclusion of a five page statement that summarized for the UN meeting some insights from the WCC's own conference on "Faith, Science and the Future" in July at the Massachusetts Institute of Technology, Cambridge, Mass., USA.

That conference, said the statement, found that "the scientific community is now waking up to its social responsibility, and with its great authority in our society can contribute much to evolve structures that would make science and technology serve the true interests of humanity. They are beginning to assert their independence and refusing to serve the causes of war and profit."

Another insight shared by the delegation was "the way the socio-economic, cultural and political milieu in which science and technology develop, profoundly influences the course and orientation of scientific technological development. You cannot start reforming the course and orientation without in the same process radically altering the power-structures within which that development takes place.

"Science-technology reinforces the pattern of injustice in any given national or global society. The powerful are able to become comparatively more powerful; tremendous advances in technology make it possible for some already powerful nations and groups more powerfully to dominate others and to exploit them. Today science-technology is largely a captive of the corporations and the military establishments which reinforce each other in the oppression and exploitation of humanity."

The WCC delegation commended the "U.N. Conference for choosing to focus on the structures of power rather than on the nature of science and technology, but warned that the conference can make only a very small dent on those structures of power."

"Without a concerted effort by all human beings and all institutions, governmental or non-governmental, it is difficult to achieve the transition to global and national power structures which serve the needs of people and

(more)

promote dignity, justice and peace for all humanity. The liberation of science-technology from control by the few, and its redeployment in the interests of humanity as a whole and especially of the poor, calls for a gigantic political economic struggle. This Conference brings new evidence to show how difficult it is to achieve this liberation without confrontation; co-operation based on a goodwill seems often to be so sadly lacking."

EPS

CHRISTIAN COMMUNITIES
SEEN AS "ICONS OF HOPE"

Rättvik, Sweden (EPS) - Many new Christian communities aspire to be "icons of hope" for both Church and world, said representatives of such groups meeting at Stiftsgården, the diocesan retreat centre here, in late August.

Brought together by the World Council of Churches' sub-unit on Renewal and Congregational Life, the twenty-five participants reflected different faces of a rapidly growing movement that is making a special impact in Europe and North America. Participants ranged from a social activist working with the Cinisello Community's "people's school" in Milan, to a Finn concerned about the future of Orthodox monasticism, and a couple living in an extended family household that forms part of the charismatic Reba Place Fellowship near Chicago.

A common basis in Christian faith linked them together, along with a shared conviction that more faithful life-in-community can contribute to the renewal of both church and society.

Yet community must never become an end in itself, warned Jim Wallis of the Sojourners Community in Washington, D.C. What matters, he said, is that for which the movement is a means - the Church's return to its roots in the Bible, in worship, in political engagement and hence in witness to the Christian hope.

Debate focused on the nature of true community, including the danger, however unintentional, of seeming to exclude people from the in-group, and on the relation of this particular renewal movement to local congregations and the wider Church.

Among recommendations for follow-up is a proposal for exploration, with the WCC's Faith and Order Commission, of the ecumenical experience gleaned in such communities. The World Council was also asked to plan similar contacts in future, including encounters involving "old" monastic communities as well as such "new" communities around questions like worship, pastoral care and the handling of conflict in community.

EPS

MEETING MAPS ROAD TOWARDS
VISIBLE UNITY OF CHURCHES'

Taizé, France (EPS) - Ecumenical agreement on baptism, eucharist and ministry as part of the Church's search for visible unity took another step forward at the meeting of the WCC's Faith and Order Commission last week.

Meeting in Taizé from 18-25 August at the invitation of the monastic community the commission gave primary attention to the revision process of the three agreed statements on Baptism, the Eucharist and the Ministry.

The texts were sent to the churches in 1975 and need now to be revised in the light of the 110 responses received. A new version is planned for sharing with the churches before the next WCC Assembly.

The statements on baptism and the eucharist have already been re-written and attention will now centre on revising the text on the Ministry. A consultation of the role of bishops has already been held as part of that process at the request of the Churches and the Faith and Order Standing Commission discussed the outline of a possible revised statement.

In the year ahead, the standing commission also agreed to publish several supporting publications dealing with specific aspects of the agreements. These will include a collection of all agreements resulting from bilateral conversations between confessional traditions, two booklets offering ecumenically relevant liturgical material on baptism and the eucharist, a catechetical study of the statements, and a booklet on the biblical authority as an ecumenical issue.

The standing commission recognized the urgency of sustained work on two other requirements for visible unity - the common confession of faith and common ways of teaching and decision-making. These themes will be treated more fully at the Faith and Order Commission's next meeting.

A general discussion on the nature of the "unity we seek" acknowledged that unity will not be achieved by consensus alone. It requires a new quality of communion among and in the churches. Ways must be found to overcome the dividing lines of political commitments and of class, said the standing commission, urging that the work on these issues be continued and widened.

An integrated approach by the WCC to the issue of visible unity was advocated as preparation for the 1983 Assembly in Vancouver. Towards that end, the commission appealed to the WCC's Executive Committee to convene as soon as possible a consultation on the unity we seek.

A report on the progress of the Ecumenical Prayer Calendar was appreciately received at the meeting. The publication is now available in four language versions with 11 more being prepared. A total of 20 is expected eventually. The commission encouraged churches to make the widest possible use of the calendar.

REVIEW AND UP-DATE OF THE
PALESTINE REFUGEE PROGRAMME

Geneva (EPS) - At a consultation from 4 to 8 November in Nicosia, Cyprus, the World Council of Churches (WCC) and the Middle East Council of Churches (MECC) will be reviewing and up-dating their Palestine Refugee Programme. They will be making a detailed evaluation of the assistance provided by the WCC member churches, and particularly by the MECC, to the Palestine refugees living in Gaza, Transjordan, Jordan, and Lebanon, as well as to Palestinians who have left Israel. This is the first time since 1969 that such an extensive study has been made in this area. The consultation will examine how the programme, initially one of assistance, might become a development programme working more with the Palestinian refugees than for them, and how they can take over and handle their own situation and development.

The WCC's Commission on Inter-Church Aid, Refugee and World Service (CICARWS) has been financing this programme since it was launched in 1948, at a rate of some \$ 1,7 million a year. Work on the spot is being carried out by MECC:

At the outset, the programme was mainly concerned with assistance projects, such as supplying clothes, foodstuffs and medical care. However, during the last few years it has been concentrating more on projects such as "village self-development", secondary education, social and family services, professional training centres, etc. '

EPS

BIBLE SHIPMENT
BOUND FOR CUBA

Stuttgart, FRG (EPS) - A special shipment of ten thousand Bibles has been sent to Cuba by the United Bible Societies.

The Cuban government gave approval for the import valued at \$ 38,000, to the Ecumenical Council of Cuba. The council chose the new UBS Bibles because they are written in everyday Spanish and are easy to read and understand.

The new Bibles, entitled 'Dios Habla Hoy' ('God Speaks Today'), are a translation produced by an interconfessional team of biblical scholars that included both Roman Catholics and Protestants.

The Cuban Bible Society closed down in 1968 after the government placed restrictions on private businesses. During the next 10 years, four permits for the import of Scriptures were allowed. The last United Bible Society shipment was in 1977 when 2,500 New Testaments were sent, says a news release from the organization's headquarters in Stuttgart.

EPS

CHRISTIAN COMMUNICATORS HAVE KEY ROLE IN REBUILDING UGANDA

London (EPS) - Christian communicators have a creative role to play in rebuilding Uganda, according to Dr Albert D. Manuel of the World Association for Christian Communication (WACC) who visited the ravaged East African country in July.

According to an All Africa Press Service report, Dr Manuel found that "people in general feel liberated from a destructive and tyrannical rule, but are frustrated about the lack of dynamic national programme for new Uganda."

"There is no Ugandan Gandhi or Nehru who would unite people in creating a new nation. The devastating effects of the Amin regime have crushed people and they live with a kind of hangover which makes openness and confidence for the future very difficult."

Dr Manuel, the WACC's director of print media development, believes that Uganda's nine million Christians, almost equally divided among Roman Catholics and Anglicans, will have to work closely together if they are to become leaders in nation-building. He also says that church-related publishers must shift their focus from individual piety and deal more with issues of national reconstruction. Dr Manuel toured Christian communication centres with Nathan Oide Kayonde, and Horace Etemesi, both editors with Uzima Press in Nairobi, Kenya.

The lack of cooperation and joint planning between the Church of Uganda (Anglican) and the Roman Catholic Church remains a major obstacle, says the report. Estimates are that the Roman Catholics make up about 40 per cent of Uganda's population of 12.5 million. Another 31 per cent of the people are Anglicans.

EPS

REFORMED CHURCHES MAKE HISTORIC VISIT TO ECUMENICAL PATRIARCHATE

Geneva (EPS) - For the first time in 400 years an official visit at a world level was made by a delegation of Reformed Churches to the Ecumenical Patriarchate in Istanbul.

The seven person group visit was made in late July under the leadership of the President of the World Alliance of Reformed Churches, Dr James I. McCord from Princeton, USA.

The Ecumenical Patriarch, His All-Holiness Dimitrios I, received the guests and official greetings were exchanged.

Metropolitan Konstantinidis Chrysostomos of Myra, chairman of the Committee on Inter-Christian Relations of the Ecumenical Patriarchate and his colleagues met with the Reformed delegation for theological conversations. The discussions projected plans for an Orthodox/Reformed dialogue and specific proposals are now under consideration.

EPS

BAPTISTS REVIEW EVANGELISM
AND NOMINATE NEW LEADERS

Brighton, UK (EPS) - Two hundred and ninety Baptist leaders from 40 nations met here for an intensive week of Baptist World Alliance Council meetings.

Four new denominational bodies in the Philippines, Ecuador, Sierra Leone and the United States were admitted to Alliance membership. This brings the fellowship's number of affiliated bodies to 115 with headquarters in 84 nations, and the total membership to 29.6 million baptized believers in 115,000 churches.

Large gains were noted in evangelism. James L. Sullivan, chairman of the division committee on evangelism and education, said in his report that "in places like India, Burma, and the Philippines, the moving of God's spirit is felt in great measure. Growth is phenomenal. It is our hope that similar victories shall be in evidence in every part of the world."

One full morning session was devoted to an open forum on relations between "younger" and "older" churches in the world fellowship. Edwin Lopez, of the Philippines, declared that "all churches, old and new, are called to obey the Great Commission which is the unfinished work of Jesus Christ, regardless of age or resources."

The council also adopted resolutions on world hunger, the energy crisis, international year of the child, the plight of dispossessed and homeless people, and religious liberty and human rights. It approved an operating budget of \$ 561,000 for 1980.

Turning to leadership questions, the BWA General Council nominated the Rev. Dr Gerhard Claas to become general secretary of the Alliance and the Rev. Dr Duke McCall to become president of the Alliance when the 14th Baptist World Congress meets in Toronto, Canada in July, 1980.

Dr Claas has served the past five years as general secretary of the European Baptist Federation, a part of the BWA family. If elected, he would succeed Robert S. Denny as the BWA's general secretary.

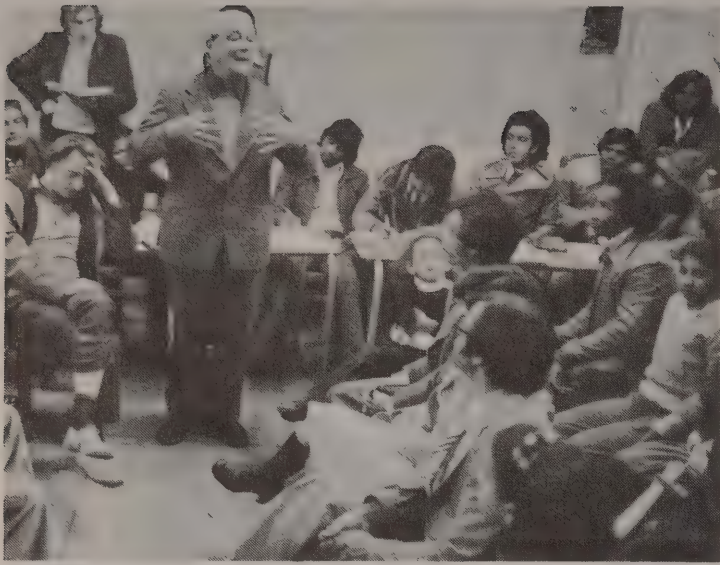
Dr McCall, 64, president of the Southern Baptist Theological Seminary since 1951, would succeed David Y.K. Wong of Hong Kong, and would be the first Southern Baptist in 20 years to hold the highest elective office of the BWA.

EPS

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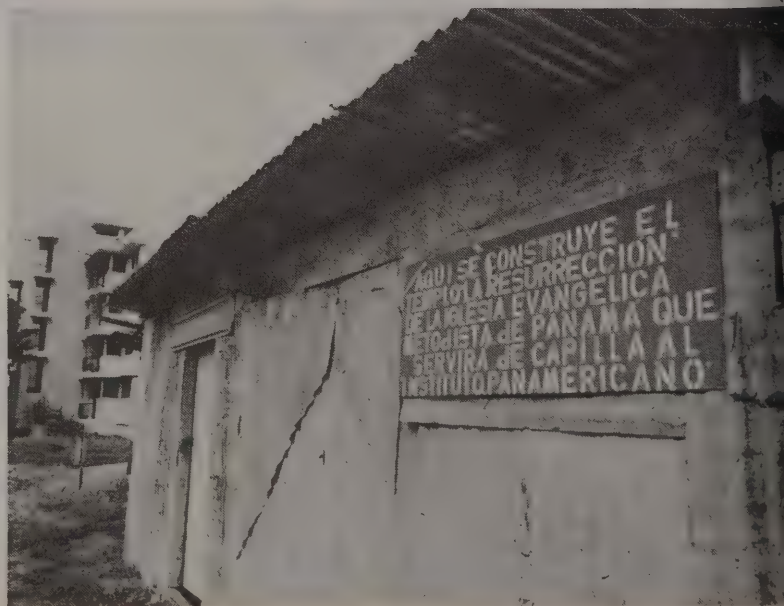
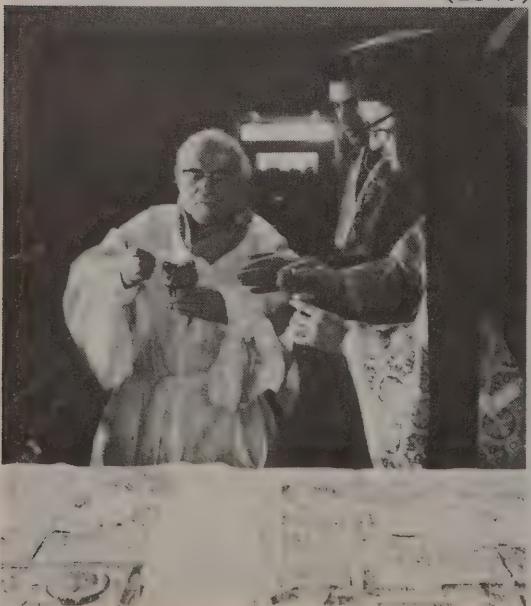


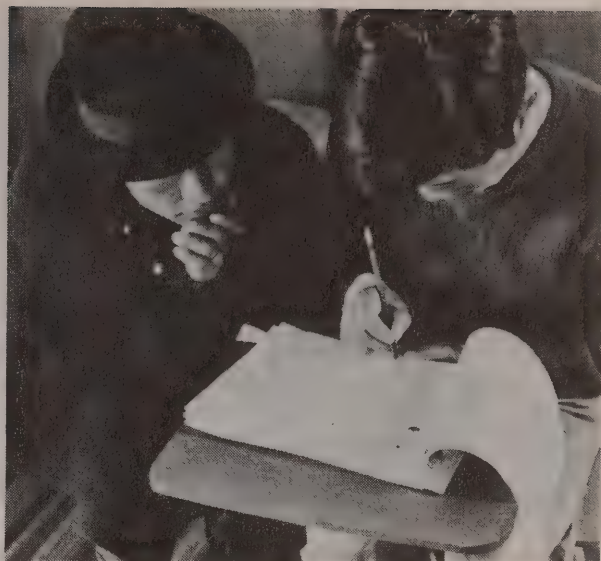
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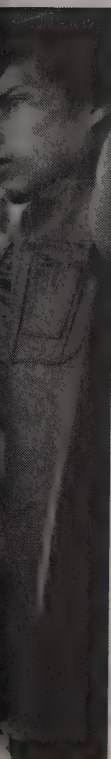
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YOUR KINGDOM COME

Your Kingdom Come is the theme chosen for the WCC's Commission on World Mission and Evangelism conference to be held in Melbourne, Australia, May 1980. Mission in all its aspects will be discussed.

(2333) Mission to urban workers in Paris.

(2334) Relationships with people of other faiths. A Muslim prays in Khartoum.

(2335) Mission through the mass media.

(2336) Mission to the masses.

(2337) A Pentecostal church assembly in Chile demonstrates mission in its more traditionally expressed way.

(2338) An alphabetization programme in Ecuador - another aspect of mission.

(2339) Mother Theresa, in Calcutta, a mission to the poorest.

(2340) The eucharist, a central theme of mission.

(2341) A new church will be erected here to further mission in Panama.

(2342) Mission and power - a controversial issue?

(2343) Mission in conflict situations - where does the church stand?

Cover picture: Salvation Army evangelism in the street - a mission to the people.

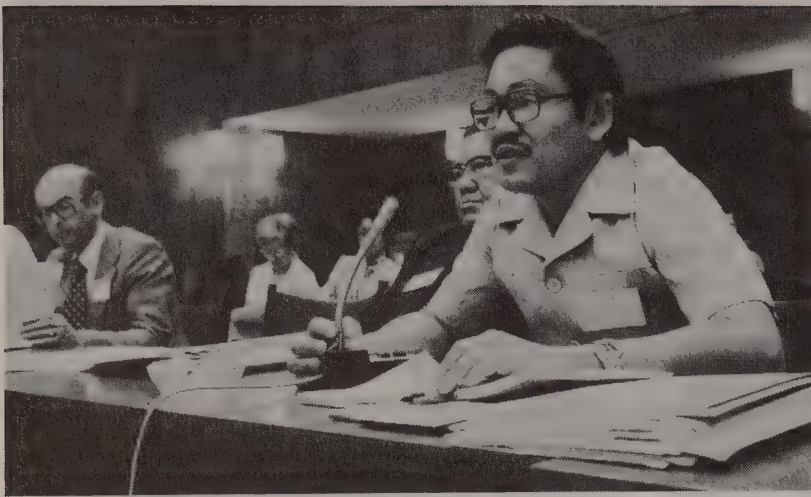
Photos: Salgado jr./Christian Aid/ Peter Solbjerghøj Victor Lamont/Charley Lerrigo/US Defence Dept. Religious News Service/Robin Gurney/WCC.

(2342)



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(2328)

A consultation on Indo-Chinese refugees was held by the WCC in Geneva, 24-25 July. The pressing need to move quickly to alleviate suffering was stressed by the meeting.

(2328) Mr Frans Tumiwa, of the Christian Conference of Asia of the WCC meeting.

(2329) Refugee from Vietnam in camp in Malaysia.

(2330) Food distribution to a never-ending line of refugees from Kampuchea in a camp in Thailand.

(2331) Refugees learn to make their own clothes in Hong Kong.

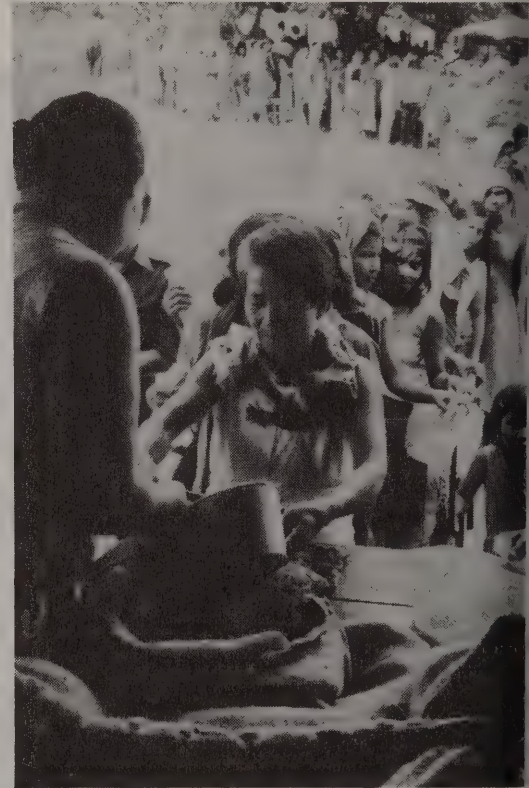
(2332) Young refugees in Hong Kong work to make their camp more amenable.

Photos: UNHCR/WCC.

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(2331)



Photos are available from the World Council of Churches, Film and Visual Arts Department, P.O.B. 66, 1211 Geneva, at the cost of Sw.Fr.12.- or equivalent in your currency. Free of charge to Eastern and developing countries.

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13 September 1979

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THE NEXT EPS WILL APPEAR ON 20 SEPTEMBER 1979

CHINESE CHRISTIANS RENEW
INTERNATIONAL CHURCH CONTACTS

New York (EPS) - Dr. K.H. Ting of Nanking said here today (Monday, 10 September) that the Chinese Churches are ready for international church contacts. However at present their major attention "is demanded at home".

Replying to a question at a press conference, he said Chinese church leaders "haven't discussed the World Council of Churches (WCC) for many years". What posture is to be assumed with regard to WCC membership will be a forthcoming topic for the 150-member National Committee of Churches when next it meets. The committee which is chaired by Y.T. Wu of the National Committee for YMCA's of China has not met during the years of the cultural revolution and is now in process of restoring its functions. Dr. Ting, a Vice President of Nanking University and Principal of Nanking Theological College, is visiting the United States as one of four members of the first Christian delegation from the People's Republic of China in the last 20 years. The delegation participated in the World Conference on Religion and Peace recently held at Princeton, and will tour the US for three weeks as guests of the National Council of Churches. The group's itinerary includes Washington DC, Atlanta, Indianapolis, Chicago, Minneapolis and San Francisco, in addition to New York.

Dr. Ting said that four denominations had been WCC members prior to 1962 when denominationalism "ceased to exist in China". The formation of a national non-Roman Catholic church body, interrupted by the cultural revolution, to represent "post-denominational Christianity" in China has now been taken up again. There are about three million Roman Catholics and 700,000 Protestants in the country, he said. The Catholics do not "recognize" the authority of the Vatican and have consecrated about 40 Bishops without approval from Rome. They do not accept the decisions of Vatican II and celebrate mass in the traditional latin.

Dr. Ting, an Anglican Bishop, retains the title although his denomination doesn't exist "because no one has deposed me," he said.

The Chinese churches have been thoroughly laicized in the last 30 years and the question of a ministerial profession in the church but distinct from the laity is presently being examined by church leaders. He added that this included consideration of the practice of ordaining persons to the ministry. While this is pending, he said, the ordination of women has not become an issue although he acknowledged that women play a leading role in church affairs.

Others in Dr. Ting's groups were Li Shou-Pao, Associate General Secretary, National Committee for YMCA's of China, Han Wen-Chao, Deputy Secretary General, Kiangsu Provincial Committee, Chinese People's Political Consultative Conference and Chen Chi-Ming, Dean, Nanking Theological College.

In a round-up of developments as they affect the practice of religion in China following the cultural revolution, Mr. Li emphasized that the new penal code guarantees religious freedom to the point when even Communist cadres can be sent to prison for impeding the free practice of religious beliefs.

WMC COMMITTEE CONSIDERS
METHODISM AND SOCIAL JUSTICE

Présinge, Switzerland (EPS) - "Living for the Future: Methodism and Social Justice in a World Setting" was the theme of a workshop held 4 - 7 September, 1979 at Présinge Abbey, near Geneva, called by the Committee on Social and International Affairs of the World Methodist Council (WMC) and its chairman, Dr. Howard Souster of London.

The purpose of the workshop, with participants and consultants from eleven countries, was the planning of a Consultation to be held in Honolulu, Hawaii, from 17 - 21 July, 1981, just prior to the Centennial Conference of the World Methodist Council in the same city.

The workshop debated several reports on world social issues in view of the Honolulu Consultation, such as the dangerous division of humanity into a poverty-stricken majority and a wealthy minority; the tension between developed and under-developed nations; disarmament and militarism; and racism. They also reflected on the theological and ecumenical implications of those issues for Methodists around the world.

A high-light was a round-table discussion of the recent world conference on Faith, Science and the Future organised by the World Council of Churches (WCC) in the USA.

The workshop agreed that the Honolulu discussions be introduced by a debate on present-day social issues in the Hawaiian Islands.

The workshop also made proposals for the inclusion of social themes in the programme of the WMC Centennial Conference. The relationships between Church and State and the involvement of Methodists in the struggle for human rights were among the issues given high priority for the 1980's. The proposals will be considered at the Officers Meeting of the WMC, later this month.

EPS

WCC's 2nd ASSEMBLY REMEMBERED
IN EVANSTON

Evanston, Ill. (EPS) - The 25th anniversary of the holding of the 2nd Assembly of the World Council of Churches was celebrated here in the First United Methodist Church on 26 August. Some 1,000 people were challenged to avoid the "great danger" of becoming introverted, and be faithful to "authentic diversity and authentic unity."

Dr. Cynthia Wedel, a WCC president, and Dr. M. William Howard Jr., president of the National Council of Churches, were the speakers at the service.

Tracing developments that led to the founding of the WCC in 1948, Dr. Wedel said the ecumenical agency provides now a way in which "you and I can share

(more)

in and further" the "wild-fire" growth of Christianity in Africa and many parts of Asia.

"The Christian Church," the ecumenical leader said, "is sent into the world to do God's work and to demonstrate God's incredible love. In the interdependent, global village world of today the old, divided, competitive patterns of mission could do more harm than good."

The WCC, she said, provides a forum in which the older churches of America and Europe can meet with the younger churches of the Third World and "find ways of mutual support and help" even when missionaries from the West no longer are welcome.

Dr. Howard cautioned that a "speechless, divided church may be blind to the vision of reconciliation that is ours in Christ," but added that "our hope is in the fact that the message and the vision of the gospel for one church in the world is as fresh, true and urgent now as it ever was."

"Yet the question remains," the NCC president continued, "will we who confess to membership in the body of Christ... be able to respond faithfully" to a world hunger for the "gospel's healing power of grace, justice, righteousness and peace."

"The struggle for unity", Dr. Howard warned, "has at best taken a 'back seat' in ecclesiastical affairs" with the ecumenical movement too often regarded as an "extra-curricular pastime that we save until last and devote our energies to it when our 'real' church work is done."

EPS

WOMEN'S ORDINATION - TOPIC FOR ECUMENICAL CONSULTATION

Klingenthal, France (EPS) - Continuing work on the understanding of and mutual agreement on ministry has made the concern on the ordination of women a burning issue for the church and particularly for those churches who do not yet practice women's ordination. This comment from a participant in a recent consultation held here in Klingenthal on "The Ordination of Women in the Ecumenical Perspective" illustrates one reason for the present ferment surrounding the issue.

The consultation, organized by the World Council of Churches' "Community of Women and Men in the Church" study brought together some 30 theologians and pastors from 15 different countries and a broad range of confessions, Orthodox, Roman Catholic, Anglican and Protestant. This was the first WCC consultation called specifically to talk about the theological issues of women's ordination in an ecumenical perspective even though the subject has been on the "ecumenical agenda" for some 50 years.

The recommendations ask that women should be directly involved in the official decision-making processes of the Church, and that the participation of women in ecumenical discussions on ministry should be furthered.

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Local churches, suggest the recommendations, should set up commissions to study relations between women and men in church and society.

These recommendations came after intensive group discussions which covered such topics as the implications of the ordination of women for the community of women and men in the church, including the imagery of God and the significance of God language. Another group discussed the consensus process on the ministry of the church and some of the new comments and questions surrounding this as they relate to women's ordination. Some basic questions arose from this section which caused the group to examine the church's history. For example: "Can tradition change?" "How does the ordination of women affect the question of Apostolic succession?" "Does the ordination of women violate tradition?" and "What is the relationship between the incarnation and the office of priesthood?"

The third group worked on a series of questions and conclusions for ecumenical relations. They remarked that as the member churches of the WCC are at such different stages in their discussions on women's ordination the questions and issues posed by the group should be raised in ecumenical discussions, bilateral and multi-lateral conversations at international, national and local levels.

The group expressed the desire to encourage the churches to use all the theological sources available to them to discuss the issues related to women's ordination believing that the mutual understanding that can be gained from serious co-operation in exploring the question will itself bring the churches closer to unity.

EPS

PLANS FOR UGANDA'S REHABILITATION PRESENTED

Copenhagen (EPS) - A rehabilitation programme for Uganda and for the church in that country was presented here (6 September) to a meeting organized by the World Council of Churches' (WCC) Commission on Inter-Church Aid, Refugee and World Service (CICARWS) with the participation of major inter-church aid agencies.

The meeting was called in order to hear of the plans of the Relief and Rehabilitation Committee of the Church of Uganda, represented by their vice-chairman, Mr. E.M.K. Mulira and the general secretary, Mr. Kodwo Ankrah, who made the presentation. While the meeting was taking place in Copenhagen Bishop Festo Kivengere, chairman of the Committee, was holding meetings with WCC officials in Geneva.

Since April, and the overthrow of the Amin regime, the churches, working through and in cooperation with CICARWS, have been able to channel almost US\$ 2 million of relief supplies and financial assistance to the Church of Uganda and to others helping Ugandan refugees in neighbouring countries. The supplies ranged from purchasing transport to transporting baby food, hoes, pangas and medicine.

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In the two phase plan presented to the meeting the first emphasis was on relief and reconstruction, this to go to December 1980, followed by a rural development programme beginning in January 1981. Details of phase one were presented and showed a programme not only of material reconstruction but one which includes the spiritual as well as the bodily needs of the population.

It was stated that during the fighting and political unrest everything had been looted from the dioceses of the church, the Bishops' houses, churches, and theological colleges. However, relief priorities, were given as transportation and agricultural tools.

Four specific points made up the programme emphases. These are the need to strengthen the spiritual and moral fibre of the people: to reorientate the attitudes and sense of values of the people and to promote the spirit of reconciliation leading to good neighbourliness; generally to assist individuals and groups to resume their normal way of life; and to help and encourage people to participate in programmes which lead to self-reliance, such as vocational training.

As a result of the presentation the agencies present pledged some US\$ 2 million for the plan. This amount is in addition to the Church of Uganda projects listed in the CICARWS 1980 Project list which request some US\$ 0.75 million.

The Copenhagen meeting recognized the Relief and Rehabilitation Committee of the Church of Uganda as the major focal point for all church relief and expressed its hope that church efforts in the present Ugandan situation should be as coordinated as possible.

EPS

RUSSIAN CHURCH TRAINS WOMEN FOR SERVICE

Leningrad / Geneva (EPS) - The Russian Orthodox Church has for the first time admitted women to its training institutes. Since the beginning of September, 25 women, have, in effect, been studying at the church's newly created advanced school of music in Leningrad. After a three year course the women can become directors of church music. "This is the first time in all our history that our church has trained women for a ministry in the church" Archbishop Kirill of Vyborg told EPS in Geneva, where he is participating in the Executive Committee meeting of the World Council of Churches (WCC).

These future choir directors who come from all over the Soviet Union are between 18 and 32 years of age. All have completed, at least their secondary studies and the majority of them already have musical experience. For the course they will study musicology, the art of singing, and theology. The Russian Orthodox Church has provided scholarships for the students.

An experimental class was launched last year. This gave encouraging results. The Holy Synod of the Russian Orthodox Church then decided to set up this advanced school of music that depends administratively on the theological seminary and the academy of Leningrad where Archbishop Kirill is the rector. The school counts at present on 13 professors and assistants.

EPS

AN INDEFATIGABLE WORKER FOR THE
ECUMENICAL MOVEMENT

London (EPS) - The Greek Orthodox Archbishop and Exarch for Western Europe of the Ecumenical Patriarchate of Constantinople, Metropolitan Athenagoras of Thyateira died suddenly on 9 September in London. He was in his 67th year.

In a message of condolence addressed to the Ecumenical Patriarch, Dimitrios Ist, the Executive Committee of the World Council of Churches, at present meeting near to Geneva, described the Archbishop as "an indefatigable worker of the ecumenical movement".

Archbishop Athenagoras, was well-known in the ecumenical movement, notably as a member of the WCC's Central Committee from 1968 to 1975. He was also co-chairman with Bishop Robert Runcie of St. Albans (Archbishop of Canterbury elect) of the Anglican-Orthodox Joint Doctrinal Commission.

Archbishop Athenagoras had been Exarch of Western Europe, Ireland and Malta since 1963, with headquarters in London. Prior to this appointment he was head of the Greek Orthodox Community in Canada. He was made a Bishop in 1950 after having been consecrated a priest ten years earlier in 1940. Born in Patmos, he studies first in Cyprus and later in Chalki, Turkey, where he graduated in 1934.

EPS

BISHOP MUZOREWA
GETS CHURCH LEAVE

Evanston (EPS) - United Methodist Bishop Abel T. Muzorewa, Prime Minister of Zimbabwe/Rhodesia, at present in London at the constitutional talks, has been granted a leave of absence from his episcopal duties by the executive committee of the Council of Bishops in the USA, and retired Bishop Ralph E. Dodge has been named to assume the interim episcopal administration of the area.

Bishop Dodge, who was expelled from Rhodesia in July 1964, ostensibly for his continued insistence on Africans assuming leadership roles in both church and state, admitted to mixed feelings on returning to the country, but said he "must admit there will be a certain amount of gratification to go back after having been kicked out". The leave of absence for Bishop Muzorewa and interim assignment for Bishop Dodge became effective 1 September.

EPS

ST ALBANS GOES TO
CANTERBURY

London (EPS) - Robert Runcie, fifty-seven year old Bishop of St. Albans is to be the next Archbishop of Canterbury. The appointment was announced on Friday, 7 September. Bishop Runcie will take over next January when the present Archbishop, Dr. Donald Coggan, formally retires. He will be the 102nd Archbishop of Canterbury and has been Bishop of St. Albans since 1970.

Bishop Runcie, born in Liverpool of a Scottish father whom he described as a lapsed Presbyterian, only became an Anglican as a schoolboy of 14. During the 2nd World War he served in the Scots Guards as a tank officer and was awarded the Military Cross for gallantry.

He told a Press Conference that he was genuinely astonished that the choice of a new Archbishop of Canterbury should have fallen on him, but he hoped that with God's help he might be able to help shift the Anglican Communion in the right direction. He found the Church of England, he said, "a most lovable and a most infuriating body", but he believed it could be the vehicle for God's will and purpose in the world, and he was thus happy to serve it in the way he had been called to do. But he hoped he would not be buried by memoranda and papers so as to run the danger either of living immersed in the church ghetto or of being a platitude machine outside it.

He felt that people felt frustrated about the Anglican Church: "They don't know what its faith is clearly, they don't know what its processes are, they don't know what its intentions and policies are." He hoped they might be able to get a bit further in showing where they stood in faith, and that they might also simplify their processes a good deal and might have some clearer intentions and policies.

On the ecumenical front, Bishop Runcie has been Anglican co-chairman of the International Anglican-Orthodox Discussions, and this has undoubtedly coloured his approach to a number of issues, such as the contentious issue of the ordination of women. At today's press conference he said he was for the moment against the ordination of women by the Church of England (four Anglican churches do of course ordain women priests) and that this was not only for practical reasons. On the question of principle he said he was "evenly balanced with a slight feeling that the arguments against have been insufficiently considered". Some of the arguments against, he admitted, were "deplorable" but he thought there were some reasonable ones which had not been sufficiently considered.

He looked forward to closer unity with the Roman Catholic Church, but added that his belief was that the Church of England is part of the One, Holy, Catholic and Apostolic Church. But, he said, the time was past when Anglicans could try to solve their problems without taking into account their relationship with the Protestant, Catholic and indeed Orthodox Churches.

In a telegramme to Bishop Runcie the Executive Committee of the World Council of Churches, presently meeting near Geneva, said:

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"Rejoiced to hear of your election as Archbishop of Canterbury. Anglican, Orthodox and Protestant members of the Committee join in congratulating you. We pray for God's blessing upon you and your family and for the guidance of the Holy Spirit in your leadership of the Anglican communion. We look forward confidently to your strong support for the ecumenical movement through your prayers, advice and continued cooperation."

The message was signed by Archbishop Edward W. Scott, Moderator of the WCC's Central Committee and Dr. Philip Potter, WCC General Secretary.

EPS

AFRICA CHURCH INFORMATION SERVICE
DIRECTOR'S MEET FOR FIRST TIME

Nairobi (EPS) - The first meeting of the Board of Directors of the new Africa Church Information Service met in Nairobi, Kenya, on 4 September. Elected as chairman of the board was Mr. Daniel Tjongarero, and vice-chairman Bishop Henry Okullu.

The Africa Church Information Service (ACIS) are the publishers of the All Africa Press Service (APS) a pan-African news and features service.

The Board meeting included representatives from the four initial partners in the new venture, the All Africa Conference of Churches, the Lutheran World Federation, the World Association for Christian Communication and the World Council of Churches. ACIS is a non-profit making company limited by guarantee. It is supported by grants from the four ecumenical partners (AACC, LWF, WACC and WCC), and by subscriptions to the weekly news and feature service (APS).

A resolution adopted unanimously by the directors resolved that they would do all within their power to guarantee the financial viability of ACIS for the next five years "subject to the annual budget provisions and accountability thereof". Each director accepted the responsibility to communicate the resolution to his or her respective organization and to report back to the company.

The board also requested the management committee to explore investment possibilities as a means towards the self-reliance of the company. Both the committee and the staff were urged to undertake a vigorous promotion campaign in Africa and abroad in a bid to get more subscriptions to APS.

The Board's chairman, Mr. Daniel Tjongarero, comes from Namibia, where he is a member of the Evangelical Lutheran Church. He is also active in politics and is currently the acting chairman of the internal wing of the South-West Africa People's Organization (SWAPO) in Windhoek. The Vice-Chairman, the Rt. Rev. J. Henry Okullu, is Anglican Bishop of Maseno South, Kenya and is also the Moderator of the Committee on Communications of the World Council of Churches.

EPS



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20 September 1979

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THE NEXT EPS WILL APPEAR ON 27 SEPTEMBER 1979

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EMBARGOED TO FRIDAY, 21 SEPTEMBER 1979, 12.00 hrs GMT

WCC SENDS FINANCIAL AID TO CONSTITUTIONAL
CONFERENCE DELEGATION IN LONDON

Geneva (EPS) - The Executive Committee of the World Council of Churches has approved a gift of £ 16,000 to the delegation of the Patriotic Front at present participating in the London constitutional talks on Zimbabwe. It has given the contribution to offset the costs of supportive and administrative personnel necessary for the delegation.

In a letter addressed to all WCC member churches the Executive Committee explains the reasons for responding favourably to a request from the Patriotic Front delegation. The costs of the three official delegations present in London are met by the British Government. Each delegation, however, "is itself responsible for the costs of providing its own technical staff. This presents particular difficulties for the one non-governmental delegation" present in London, "the Patriotic Front", says the letter.

The gift comes from the Special Fund of the Programme to Combat Racism. The Committee based their decision on the fact that the gift "symbolises the WCC's long-standing commitment to seeking a negotiated and peaceful settlement in which all parties can fully participate". It is in full accord with the criteria for grants from the Special Fund, says the letter, and particularly the one which relates to "strengthening the organizational capacity of racially oppressed people".

EPS

NCC ASKS US GOVERNMENT TO
OPEN CONTACTS WITH PLO

New York (EPS) - Meeting for the first time since the resignation of the US Ambassador to the United Nations, Mr Andrew Young, the executive committee of the US National Council of Churches has renewed its call for the US Government to open contacts with the Palestine Liberation Organization.

The committee, representing the nation's largest ecumenical organization (32 Protestant churches and Orthodox communions, whose members number more than 40 million) praised and thanked Andrew Young, a former NCC staff member, for his contributions as UN Ambassador. It also supported Ambassador Young's efforts to challenge "the United States and Israel to desist from their no-talk policy with the Palestine Liberation Organization ..

Reiterating a resolution passed in 1974 the committee said "We affirm the right of Israel to exist as a free nation within secure borders. We equally affirm the right of the Palestinian people to self-determination and a national entity...

EPS

WCC EXECUTIVE COMMITTEE
PLANS FOR THE EIGHTIES

Geneva (EPS) - An evaluation of the activities of the different WCC programmes; an appeal for the refugees from Indochina; a declaration on the violations of religious freedom, as well as the budgetary plan for 1980, which shows a substantial deficit in spite of the efforts - these were the main issues dealt with by the recent meeting of the World Council of Churches' (WCC) Executive Committee.

During the meeting, held at the Ecumenical Institute Bossey, near Geneva, 10-14 September, the Committee discussed the present situation in Zimbabwe and reiterated their belief that "a comprehensive settlement" was the only solution to the present conflict. Details of the WCC's International Consultation on Racism, to be held in 1980, were also discussed. A new committee member, elected by the WCC's Central Committee last January in Jamaica, was welcomed: His Holiness Ilia II, Patriarch of the Georgian Orthodox Church, in the Soviet Union - one of the six presidents of the WCC.

EPS

1980 BUDGET DEFICIT REDUCED

Geneva (EPS) - For the past few years the financial situation of the WCC has been precarious. In spite of an appreciable increase in contributions from many member churches, monetary depreciation and cost of living increases continue to pose serious financial problems for certain of the WCC's essential activities.

Nevertheless, the Executive Committee noted with satisfaction that, thanks to the monetary policies adopted by the WCC in matters of exchange and of economies made in its administration, the deficit in 1978 amounted to only Sfr. 540,000 out of a budget of Sfr. 30 millions.

For 1979, the present expenditure is running 5.4 per cent below the budgeted figure. The Executive Committee believes that if the present trend continues and the exchange rate remains the same until the end of the year, the actual deficit for 1979 will be around Sfr. 2.5 million instead of the Sfr. 4.5 million estimated at the beginning of the year.

For the 1980 budget the Executive Committee decided on a realignment of certain activities and a reduction of the budget in some departments. This together with some uniting of work should reduce the total deficit from Sfr. 3.7 millions to Sfr. 2.2 millions on a reduced budget of Sfr. 26.5 million. Anticipated additional income, not yet confirmed, could further reduce this deficit.

These decisions are part of a budgetary plan covering a period of three years which will give the WCC, from 1982, an excess of income over expenditure in order to pay off the deficits accumulated during the previous years. The permanent concern of the Executive Committee is to surmount the financial crisis while cutting as little as possible of the programme activities that are considered essential to the ecumenical movement.

EPS

RELIGIOUS LIBERTY

Geneva (EPS) - During the bi-annual session of the WCC's Executive Committee particular attention was given to new developments in the field of religious liberty and cases of violation which "during the last two years have occurred with alarming frequency". The Executive asked the Commission of the Churches on International Affairs (CCIA) of the WCC to present, to the next WCC Central Committee, in 1980, a detailed reflective report on such developments around the world. The Committee recalled that since its creation in 1948 the WCC has made no less than 27 declarations on this subject and that the ecumenical movement realizes more and more that "religious liberty cannot be divorced from other aspects of human rights". "The church is not credible if it fights for its own rights isolated from a concern for all rights for all people" it added.

According to the Committee there exists today four different types of situations where the Christian Church and other religious communities encounter such difficulties: in countries where state and society are "entirely secularized" and where new legislation directs relationships between the state and religious communities; in those countries where support received from organizations outside the country is considered contrary to national aspirations; in those countries where the churches' active involvement in struggles for justice and human rights is regarded by governments as political activism; and, finally, in those countries where national aspirations are of a religious type creating a climate for religious revival which causes difficulties for minority religions.

The Executive Committee further indicated that "religious freedom should also include the right and duty of religious bodies to criticize the ruling powers when necessary, on the basis of their religious convictions". It is not possible to give a uniform ecumenical response which is valid for all situations, said the Committee. If the responses given by the WCC in this area have been rather cautious, the Committee noted, it is because "thirty years of experience has taught that an over-zealous reaction from abroad can in some cases have disastrous effects".

EPS

THE FATE OF REFUGEES FROM INDOCHINA -
A CONCERN OF THE CHURCHES

Geneva (EPS) - Churches, all over the world, have made great efforts to help the refugees from Indochina - both in the camps and in resettling them in a new country. The WCC's Executive Committee did not fail to express "its gratitude". Churches and relief agencies have up-to-date made direct contributions amounting to something like US\$ 20 million. The Commission on Inter-Church Aid, Refugee and World Service (CICARWS) has channelled around US\$ 300,000 to the area and in 1979 alone has assisted in the resettlement of no less than 9,000 refugees.

(more)

As a result of suggestions made and resolutions passed at the consultation on Indochina refugees, held by CICARWS, 24-25 July, in Geneva, the Executive Committee encouraged the Churches to persuade their governments and their constituencies on the need to increase resettlement quotas, speed up procedures and accelerate movements of refugees to countries of resettlement. They also commend the "efforts of churches and specialized agencies in the area of relief, rehabilitation, reconstruction and development aid as a valuable contribution to peace and stability in the region".

EPS

WCC URGES "A COMPREHENSIVE SETTLEMENT"
FOR ZIMBABWE

Geneva (EPS) - Beginning their work on the same day that the Zimbabwe constitutional conference opened in London, which it "welcomes with satisfaction", the WCC's Executive Committee requested all parties engaged in the talks "to work for a comprehensive settlement" that would bring an end to the war; provide a constitution in which all citizens will enjoy equal rights, and ensure an adequate and impartial machinery for the maintenance of law and order during the transitional period and for the conduct and supervision of elections.

Assuring the people of Zimbabwe of "the intercessions of the churches in the fellowship of the WCC" the Executive Committee was reminded that the WCC had, on several occasions, called upon its 295 member churches "to support international efforts for a negotiated and peaceful settlement in Zimbabwe, involving all parties to the conflict". Since it was first suggested, the WCC has shown itself very critical of the internal settlement and its constitution which "provides for the maintenance of the white minority's power and privileges".

EPS

INTERNATIONAL CONFERENCE ON RACISM
SCHEDULED FOR JUNE

Geneva (EPS) - The Executive Committee has decided that the WCC's international conference on racism is to be held, 16-21 June 1980, in the Netherlands. This meeting will bring together 120 church delegates and representatives of racially oppressed groups to see how the Churches can combat the multiple forms of racism in the 80's. This follows the decision of the WCC's Central Committee at its meeting in Jamaica in January, when the General Secretary of the WCC, Dr Philip Potter, suggested that there should be a "process of consultation", including meetings between member churches to discuss the issues and hopes arising from their own area, before the holding of an international consultation.

(more)

This process is now happening and will allow, on the one hand, an assessment to be made of experiences gained in this field by the churches over the years and, on the other hand, to deal with the questions and criticisms which have appeared during the ten years of the existence of the WCC's Programme to Combat Racism. Meetings have already been held in various parts of the world and others are scheduled in the coming months, organized by churches, Christian councils and church conferences.

EPS

NEW WCC STAFF MEMBERS

Geneva (EPS) - At the autumn session of the WCC's Executive Committee three new staff members were appointed:

Mr Patrick A. Coïdan, 40, will become director of the office of income coordination and development, from the beginning of November. He will succeed Mr Luiz Carlos Weil, who died suddenly last July. Mr Coïdan is French, but has been living in Switzerland for over 25 years. He is a civil engineer and since 1972 has been a senior consultant of an engineering company in Geneva. He has acquired a great deal of experience of third world problems due to his involvement in the cement industry and the construction of industrial sites abroad. From 1975 to 1978 he was president and chief executive officer of the National Protestant Church of Geneva, for three consecutive one-year terms.

Mr Robin Frederick Morison, 50, an Australian, has been appointed emergencies and rehabilitation officer of CICARWS. Mr Morison has been working for the office of the United Nations Disaster Relief since 1976. In 1978 he was appointed chief of the Asia and Pacific Section where he was responsible for the co-ordination of international relief throughout the region. Prior to this he was with the Australian Foreign Service. From 1948-1973 he served in the Australian Army and resigned commission at the rank of Lieutenant-Colonel. He will be replacing Mr Stanley Mitton, who will be joining Church World Service in the USA.

Mr Allan R. Brockway, 47, is a US citizen, and will take up the position of secretary for Jewish-Christian relations in the department of Dialogue with People of Living Faiths and Ideologies. Since 1978 he has been in charge of the programme of Jewish-Christian relations with the National Conference of Christians and Jews, Dallas-North Texas region. From 1963 to 1978 he was editor of Engage/Social Action for the United Methodist Board of Church and Society, Washington, DC, and was also director of the communications department. Mr Brockway participated in numerous conferences and consultations on Jewish-Christian relations.

EPS

THEOLOGICAL EDUCATION AND CONCERN
FOR THE PEOPLE OF GOD

Manila, Philippines (EPS) - "Theological education must have an unmistakable concern for the people of God", said Fr. Magdaleno Fabiosa, Prefect of Theologians at the Divine Word Seminary of the Philippines, when he recently addressed an international Consultation on Ministerial Formation.

The Consultation, with 60 participants, was convened by the WCC's Programme on Theological Education (PTE) and met in the Development Academy of the Philippines. It brought together the members of the PTE Commission, representatives of regional theological education bodies, consultants and people from the Philippines representing various concerns of the church's mission.

The Consultation was planned to test and deepen the notion of ministerial formation, which has been adopted as the focus of the WCC programme.

Addressing the consultation, PTE director, the Rev. Aharon Sapsezian, said there were five ingredients in ministerial formation which are necessary for the life and witness of the church: intellectual resourcefulness; sensitivity to real human problems; acquisition of appropriate skills; exemplary spirituality, and commitment to congregations and people.

Dr Thomas C. Campbell, Moderator of the PTE Commission, of Minnesota, USA, who chaired the consultation, summed up the issues: "Does the focus on ministerial formation overcome the traditional dichotomies which bedevil theological education - between academic and practical; between tradition and situation; between elitism and servanthood? This consultation has shifted the debate into new productive areas.

"The focus must now be on the goal of theological education, more than on content. Until we are clear about goals, we can never be clear about content."

At the annual meeting of the PTE Commission, which followed the Consultation, the PTE director said that after a decade of emphasis on the Third World, "1980 will be the year of Europe". He drew particular attention to a European Consultation on Theological Education which will be held, 9-14 October, in Herrnhut, in the German Democratic Republic.

Mr Sapsezian added that significant progress is being made towards setting up an Association of Orthodox Theological Schools. In referring to relationships with the Roman Catholic Church he said that the presence of Monsignor Francesco Marchisano, representative of the Sacred Congregation for Catholic Education in the Vatican, brought into the discussions issues relating to the co-operation of the Catholic Church and the WCC in matters of priestly and ministerial formation.

Financial aid totalling US\$ 431,131 was approved for 112 projects related to renewal in theological education in Third World countries.

The Commission paid tribute to Dr Shoki Coe, on his retirement after "a distinguished term of service to theological education, particularly in the Third World, where he is regarded with very great affection". Dr. Coe served the Theological Education Fund and the Programme on Theological Education in various capacities for 14 years.

(more)

The Moderator of the PTE Commission, Dr Thomas Campbell, died of cancer, on 12 August, in the USA, soon after chairing the Manila meetings. Dr Campbell was 49 and was well-known and loved as an educator, scholar and pastor who had worked actively till the time of his death.

EPS

DEVELOPMENT EDUCATION EXPERIMENT IN THE PHILIPPINES

Manila, Philippines (EPS) - A six-week educational experiment which enabled pastors and church workers to be exposed to situations of poverty and oppression, and to analyse these situations and reflect on them theologically has recently concluded in Manila.

Participants from India and the Federal Republic of Germany joined with development workers in the Philippines in visiting squatters' communities, fishermen's villages, tribal communities and factories. They tried to answer the question how does the struggle of poor communities for a more just and humane society challenge the mission of the church, locally, nationally and world wide.

The programme was organized by the Mission Academy of Hamburg (FRG), in cooperation with the WCC's Commission on the Churches' Participation in Development (CCPD) development education for mission desk of the WCC's Commission on World Mission and Evangelism (CWME) as well as the India Social Institute and the Philippines Ecumenical Commission on Development.

In summing up their experience the participants paraphrased some verses of Matthew 28 where Jesus said, "Full authority in heaven and on earth has been committed to me".

Go forth therefore,
Unlearn your theology
and do away with your church-centred orientations,
identify yourselves with the people
and join their struggle for justice everywhere.
In the name of the Father and the Son and the Holy Spirit
and hold yourselves accountable to them,
don't worry about baptisms. I'll take care.
And be concerned above all that you yourselves observe all
that I have commanded you,
wholehearted and life-bringing action.
And be assured I am with you always,
to the coming of the Kingdom and beyond.

A similar programme is planned for the participants in 1980 when they will be exposed to a highly industrialized affluent society in the Federal Republic of Germany.

EPS

DEVELOPMENT EDUCATORS MEET IN
AUSTRALIA

Melbourne (EPS) - It is difficult for affluent communities to begin thinking about social and political alternatives to their present societies. It is difficult for the rich to have a hope radically different from what they have now. For the rich the future is an improved extension of the present. Only the poor and oppressed, only those who suffer now have a radical hope. Therefore they are our hope for renewal and change.

This statement came from a regional meeting on development education, held recently in Melbourne, which was jointly organized by World Christian Action of the Australian Council of Churches, the New Zealand Ecumenical Secretariat for Development and the Commission on the Churches Participation in Development (CCPD) of the World Council of Churches (WCC).

The meeting was attended by 23 people involved in development education in Australia and New Zealand, nearly half of them Roman Catholics.

Approaches to development education at parish level were shared with particular reference to issues affecting justice in Australia and New Zealand. Curriculum development in religious and theological education was suggested that would take account of national and international demands for justice and peace and show practical efforts at new life-styles and new spirituality. Such a curriculum would express the solidarity of Christian communities with the struggle of the poor and oppressed groups for justice and dignity.

The group pointed out that development is not primarily concerned about helping poor people in the poor world. It involved the building of new societies nationally and globally, with different types of relationships, a different distribution of resources and power and a new set of values, which will certainly be different from those of affluent individualistic consumption and success oriented societies.

EPS

FORMER SACC MAN APPOINTED
TO RACE RELATIONS JOB

Johannesburg (EPS) - A former General Secretary of the South African Council of Churches (SACC) Mr John Rees has been appointed Director of the South African Institute of Race Relations (SAIRR). Mr Rees becomes the fourth Director of the Institute in its 50-year history.

Widely respected for its unbiased and careful research and for its many publications on race relations in South Africa, the SAIRR has earned the wrath of the present government for its unequivocal stand against apartheid and was at one stage the object of a governmental commission of inquiry.

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Ecumenical Press Service

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** PLEASE NOTE AND OBSERVE EMBARGO

THE NEXT EPS WILL APPEAR ON 11 OCTOBER 1979

under auspices: World Council of Churches · World Alliance of Young Men's Christian Associations · World Young Women's Association · World Student Christian Federation.

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EMBARGOED TO 0001 HRS GMT, TUESDAY, 2 OCTOBER 1979

SEVEN NEW ORGANIZATIONS RECEIVE
SPECIAL FUND GRANTS

Geneva (EPS) - Seven organizations of racially oppressed groups and three support groups receive grants for the first time in this year's list of allocations from the World Council of Churches' Special Fund to Combat Racism, approved by the recent meeting of the WCC's Executive Committee.

In the ninth allocation of funds US \$ 349,000 is being given to 33 different groups in all continents, bringing the total of giving since 1970 to US \$ 3,412,500.

The continent receiving the largest amount for racially oppressed groups is Europe, US \$ 120,000. This reflects, in particular, first-time gifts to four organizations in France concerned with the rights of immigrant workers. The organizations are the Association of Immigrant Haitian Workers in France; the General Union of Senegalese Workers in France; the Migrant Tunisian Workers' Union, and the Migrant Workers' Centre, which represents seven groups of immigrants. The grants indicate what these organizations call a growing hostility in France to migrants. The Workers' Centre has set up an emergency service to defend the workers' rights.

Two groups both concerned with the rights of Chicanos (Mexicans) in California receive first-time grants. The El Baario Communications Project, in California, which aims to produce materials for community education and to act as an advocate for the Chicano community in the USA, especially on educational issues. Secondly, Immigration Advocacy, which exists to argue for a just and humane US immigration policy.

The general tenor of the grants reflects the Programme to Combat Racism's priority with land rights with special attention to North America, Australia and New Zealand. The seventh new grant is in this area to To Ropu Tomokia, a Maori ecumenical group which exists to stimulate and take action over the problems facing Maori people and other Pacific Island ethnic minorities in New Zealand.

Other Organizations concerned with land rights which receive grants include, in North America: The International American Indian Treaty Council, USA; the National Indian Youth Council, USA, and the DENE Nation, Canada. In Australia the Kimberly Land Council, which exists to support the struggle of the Aboriginal people in remote regions of Western Australia for recognition of their right to their traditional lands, receives a further grant.

By previous agreement with all those receiving grants, the money given will be used for humanitarian purposes as specified in the criteria governing the allocations made from the Fund. The criteria state that the WCC regards these grants "as an expression of commitment to the cause of economic, social and political justice" which the recipients promote.

(more)

The Special Fund derives its income only from designated gifts. Contributions come primarily from churches, groups and individuals. The fund also receives support from the governments of Sweden, Norway and the Netherlands.

This allocation of grants includes an amount of US \$ 35,000 announced last week to the Patriotic Front of Zimbabwe to help support its technical and secretarial services at the constitutional conference now in progress in London.

EPS

Editor please note:

The full list of this year's allocations, together with brief descriptions of all the recipient organizations and the criteria for the Special Fund grants, is available on request.

YOUTH FROM MIDDLE EAST AND EUROPE MEET IN ITALY

Agape, Italy (EPS) - The first inter-regional youth meeting of the new ecumenical youth fellowship created by the World Council of Churches' (WCC) Youth Working Group was held in Agape, 16-23 September with the theme "Christian Witness in the Middle East". Taking part were some 20 participants from the Ecumenical Youth Council of Europe and an equal number from the Middle East Council of Churches Youth Office.

Special issues discussed at the meeting included the social, political and religious dynamics of the Middle East; developments in world and Arab Islam and its effect on church presence and witness in the Middle East; human rights in the area; the use of the Old Testament - the biblical and theological implications of the Arab Israeli conflict, and European involvement in the Middle East and Christian responsibility.

Following the conference the delegates from the Middle East made visits to France, Federal Republic of Germany, German Democratic Republic and Italy in order to speak about the Middle East situation with young Europeans.

The ecumenical youth fellowship is a new style of working within the WCC's Youth sub-unit. It is designed to enable young people to participate fully in the renewal of church and society. Similar meetings to that at Agape are planned for the near future in Africa, North America, the Pacific, and Asia.

EPS

CHURCH CONCERN FOR
PHILIPPINE SITUATION

Mindanao (EPS) - "Most of our projects and programmes in Mindanao are mainly reinforcing the social structure, with a few, however, undertaking a transforming stance", said a 30-strong group of representatives of a fellowship in Mindanao at a meeting held in August to discuss some concerns of the National Council of Churches in the Philippines (NCCP).

The delegates came from the Convention of Philippine Baptist Churches, Philippine Independent Church, Philippine Episcopal Church, the Salvation Army, United Methodist Church and the United Church of Christ in the Philippines.

In a statement the group commented further on their projects. They said "some are even concocted because of our needs, and not because of the needs of the people. Whereas in the light of the Gospel we have been called into a programme of releasing the broken victims of humanity and of restoring the wholeness of man and society, we have however, found ourselves legitimizing and complementing the same sinful systems that create inadequacy, weakness, dependence, as well as dispossession and oppression."

In a challenge to themselves the group agreed to find "projects and programmes that are transforming in their nature". They also expressed to the NCCP some other concerns which arose out of their meeting. These included the operations of multinational corporations which "develop the foreign capitalists and their local partners, but not the Filipino people"; the insecurity the people feel because of the "presence of the military" in Mindanao; martial law, inhibits the full participation of the people; and the poverty that "cripples, blinds and leaves the majority of our people directionless" - this with particular reference to national minorities.

The group ended their statement with a challenge to NCCP member churches "to act in a united effort" to respond to the concerns they expressed.

EPS

FINNISH ARCHBISHOP VISITS
RUSSIAN ORTHODOX CHURCH

Helsinki (EPS) - Archbishop Mikko Juva of the Evangelical-Lutheran Church of Finland visited the Soviet Union recently at the invitation of the Russian Orthodox Church. "Our visit was an integral part of the inter-church intercourse and discussion contacts which have existed between these two churches in recent years," said the Archbishop.

The cities visited were Leningrad, where the Archbishop also called on the Lutheran congregation, Novgorod, Kiev and Moscow, from which a number of side excursions including one to Zagorsk were made. Archbishop Juva reported that the entire trip was characterised by friendship and an atmosphere of openness.

During the visit, the Archbishop had meetings with Patriarch Pimen and numerous other leading dignitaries of the Russian Orthodox Church.

EPS

INDEPENDENCE CALL BY
NEW CALEDONIA CHURCH

Suva, Fiji (EPS) - New Caledonia's major Protestant church has unanimously called for "independence of the Melanesian people" from French colonial rule.

The action was taken by the 45 members of the Synod of the Evangelical Church in New Caledonia and the Loyalty Islands, meeting at Coaru Houailou, late in August.

It is the first time the church has gone on record supporting Melanesian independence.

The Synod said it did not "ignore the good that has sometimes" come from France. But it said, "Melanesians can no longer accept being helped and dominated by others taking responsibility in their place".

A statement issued from the church's headquarters in Noumea, said that the Synod recognised the injustices Melanesians "have suffered and the open and hidden oppression to which they are subjected today".

The churchmen added that their decision was "no condemnation whatever" of the small minority of Melanesians who do not want independence nor "any rejection or contempt of other ethnic groups".

The Evangelical Church has 35,000 members, most of them Melanesians. It is a member of the Pacific Conference of Churches.

EPS

PRESBYTERIANS IN SOUTH AFRICA
TO MAINTAIN WCC LINKS

Cape Town (EPS) - The General Assembly of the Presbyterian Church of Southern Africa meeting here mid-September voted overwhelmingly to retain its membership of the World Council of Churches (WCC).

A motion to the meeting asked that the Assembly terminates its membership of the WCC. The move was rejected by a large majority as was an amendment to it which sought to seek the mind of the Church's members on the question.

In speaking to the amendment the proposer, Mr Otto Dose of the Presbytery of Cape Town, said there was considerable opposition to the church's continued membership of the WCC among the members and it was highly desirable that an attempt was made to discover the extent of the opposition.

The vote came during the Assembly's consideration of the report of the General Secretary, Mr I.C. Aitken, which gave details of the WCC Central Committee which he had attended in January this year.

EPS

A BIBLE FOR 'TRADITIONAL' LIVING

London (EPS) - A Bible has just been published (27 September) which, it is said, will restore part of the "traditional way of life". Until a few years ago it was the widespread custom in many countries to give a handsomely-bound Bible as a present for a christening, first communion, confirmation, coming-of-age or marriage. Such gifts often ended up as family Bibles, with one generation after another writing on the cover page details of their births, marriages and deaths. Latterly, the custom has tended to die out, mainly because of the spate of new Bible translations produced more for the lecture room, library or study than the home or church.

Now, the two-hundred-year-old firm of Eyre and Spottiswoode in the United Kingdom has come out with a new edition of the Bible identical in texture, feel and shape to those it has produced for so many generations. The company say that it will meet a demand that has come from young people as much as from the middle-aged and traditionally-minded. With this in mind it decided on a version embracing trends in contemporary scholarship that strengthen and support the Christian faith and in the kind of prose that has rhythms and cadences of the kind associated with the Authorized Version. The firm also had in mind the need, at a time when so many of the Churches are moving towards Christian unity, to produce a Bible acceptable to Roman Catholics, Anglicans and Protestants alike. It settled on the Jerusalem Bible: the one contemporary Bible officially authorised for use in both the Roman Catholic and Anglican churches and much used by other Protestant Churches as well.

The Jerusalem Bible is the product of many years of labour by Dominican scholars, mostly French, of the Ecole Biblique, a house of studies set up in converted stables a few yards from the walls of the Old City of Jerusalem. The Dominicans combined the skills of the theologian, the translator and the field archaeologist and have included some of the most distinguished Roman Catholic Bible scholars of the century. It was originally published in French in 1956 and, ten years later, in English.

EPS

FIRST WORLD ORTHODOX YOUTH FESTIVAL TO BE HELD IN 1980

Montgeron, France (EPS) - SYNDESMOS, the World Fellowship of Orthodox Youth Organizations, is to sponsor a World Orthodox Youth Festival, in August 1980. This decision was made at the SYNDESMOS Executive Committee meeting in Montgeron, France, 2-5 September. It is expected that the festival will attract at least 400 young Orthodox Christians from all parts of the world. This is the first such meeting ever planned for Orthodox young people. The venue has not yet been finally decided but is likely to be in either Greece or Finland.

The programme for the five day festival will include small group workshops on topics of interest to Orthodox young people; audio-visual presentations, and traditional folk dance and singing groups.

FRENCH ECUMENICAL DELEGATION
VISITS SWEDEN

Stockholm (EPS) - For the first time Catholics, Orthodox and Protestants from France have together, and not separately, visited Christians in another country. They were received in an identical manner by their hosts.

From 20-24 September, representatives of the churches of France and of Sweden met in Uppsala and Stockholm. The French delegation was led by Cardinal François Marty, Rev. Jacques Maury, and Metropolitan Meletios.

The meeting between the 15 French and 15 Swedish delegates was to promote a deeper understanding of spiritual and ecclesiastical values and to evaluate in detail how Christians in each country express their Christian witness.

EPS

SOUTH AFRICA INTRODUCES
NEW SOCIAL WELFARE BILL

Pretoria (EPS) - From 1 September, a new, restrictive law has come into force in South Africa. The so called "social welfare bill" classifies social and diaconal work in a narrowly defined manner. The bill was announced in the summer of 1978, but it had been hoped that the government would not pass it.

There are three main clauses in the new bill: Firstly, that the government is the authority which defines what can be termed as social work. Social work can only be carried out by someone who has received an authorization from the government. The definition of social work includes social workers from the churches and those who service the advisory centres for blacks and even certain categories of teachers.

Secondly, the state decrees which organizations, movements, and programmes can be defined as welfare organizations and sets limits to the exercise of their respective activities.

Thirdly, all collections, all the funds and donations received in South Africa and coming from abroad must be previously authorized by the government. The law extends to such activities as the scouts, church bazaars and auctions for welfare purposes.

The government will appoint an official to supervise the application of the law. His decision will be irrevocable and no legal complaint can be filed. The official is authorized to make investigations, without a search-warrant, of any organization whose activities are covered under this bill.

EPS

LATIN AMERICAN COUNCIL OF CHURCHES
NAMES EXECUTIVES

Geneva (EPS) - The Rev. Gerson Meyer, secretary for Latin America in the Commission on Inter-Church Aid, Refugee and World Service (CICARWS) of the World Council of Churches (WCC) has been named as the first general secretary of the Latin American Council of Churches (in formation). At the August meeting of the Board of Directors held in Bogota, Columbia, Mr Meyer's appointment was announced together with a number of other invitations to people to assume executive positions within the new organization. These included regional officers, Daniel Medina for Mexico, Central America and Panama; Alfredo Torres, for Columbia, Venezuela and the Caribbean, Felipe Adolfo, for the Andean Region including Chile and Ecuador; Gerson Meyer, who in addition to overall responsibility, will probably be based in Brazil and also cover Argentina, Uruguay and Paraguay. Mr Meyer, who will take up his new position early in 1980, will have Anna Beatriz Ferrari as Associate Secretary. In addition to the regional officers, the well-known evangelist Mortimer Arias will take charge of the evangelization programme and Juan Marcos Rivera will be in charge of pastoral services.

The meeting, among other important resolutions, named five main projects for the immediate future. These include work with women; a conference in Ecuador during 1980; a workshop in Santo Domingo; a programme of ecumenical opportunities and a communications project which includes the publication of the popular "RAPIDAS" news service.

Among the tasks that were set for the immediate future were an examination of the criteria for development projects and an evaluation of projects already in existence; to implement a consultation with ecumenical, ecclesiastical, and secular organizations that work for and are involved in the problems of human rights in the continent, and to back up the Week of Prayer for Christian Unity throughout the continent asking that church offerings during that week should be given to the ecumenical cause.

The directors also agreed to establish working relationships with the Roman Catholic Church, the Orthodox Church and other interconfessional bodies on the continent.

The directors meeting agreed to back the nomination of Monsignor Oscar Arnulfo Romero and Galdamez, Archbishop of San Salvador for the Nobel Peace Prize.

EPS

Correction in Photo Oikoumene, page 4

In the caption to photograph No.2344, of the meeting of the WCC's Executive Committee, the name of Mr Todor Sabev, the WCC's new deputy general secretary was omitted. He is seated between Rev. W.A. Visser't Hooft and Ms Jean Skuse.

photo oikoumene

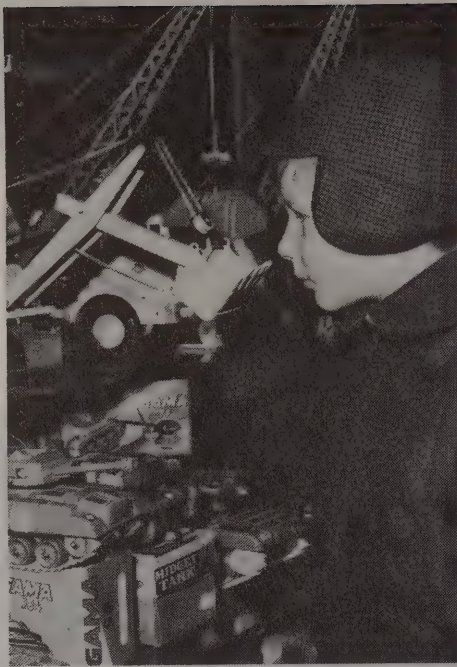
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No 26





(2349)



(2350)



(2356)

CHILDREN OF THE WORLD

This year is the International Year of the Child. How do they live?

(2349) In Guatemala (Photo: Christian Aid)

(2350) In the different West!

(Photo: CIRIC, Geneva)

(2351) An Italian shepherd (Photo: Salgado)

(2352) In a Palestinian refugee camp

(Photo: UNRWA)

(2353) Armed in Nicaragua (Photo: WCC)

(2354) Refugees in Burundi (Photo: UNHCR)

(2355) Education in Guatemala

(Photo: Christian Aid)

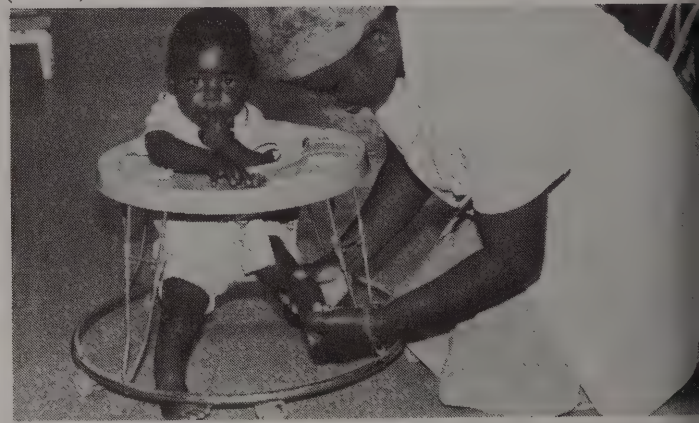
(2356) In a clinic in Kenya (Photo: WCC)

(2357) Primary health care in India

(Photo: UNICEF)

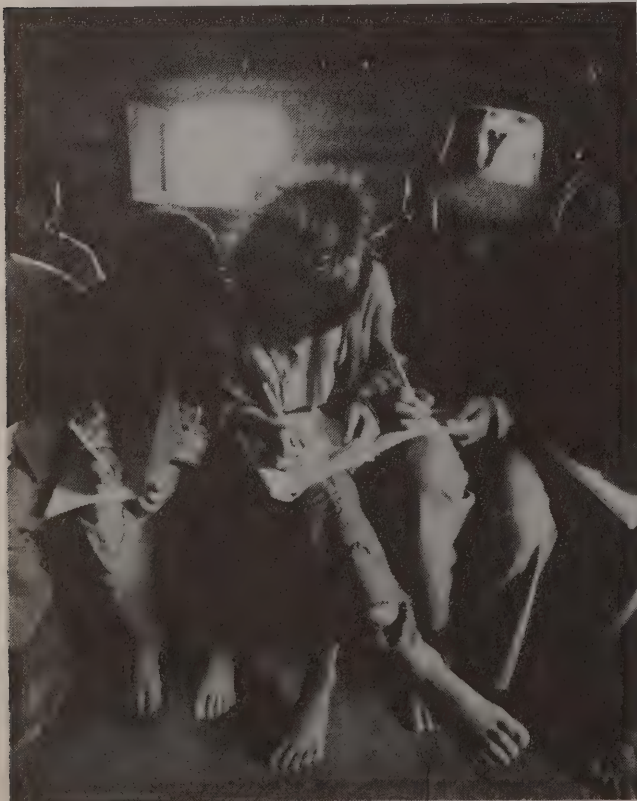
(2358) In strife-torn Zimbabwe (Photo: WCC)

Front page: Children at prayer (Photo: Salgado)

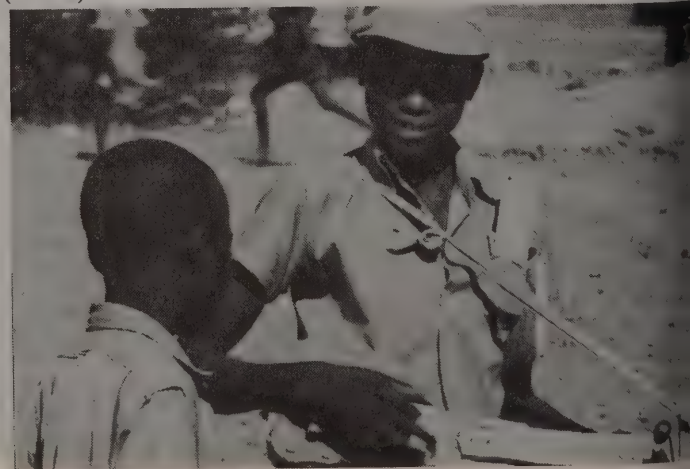


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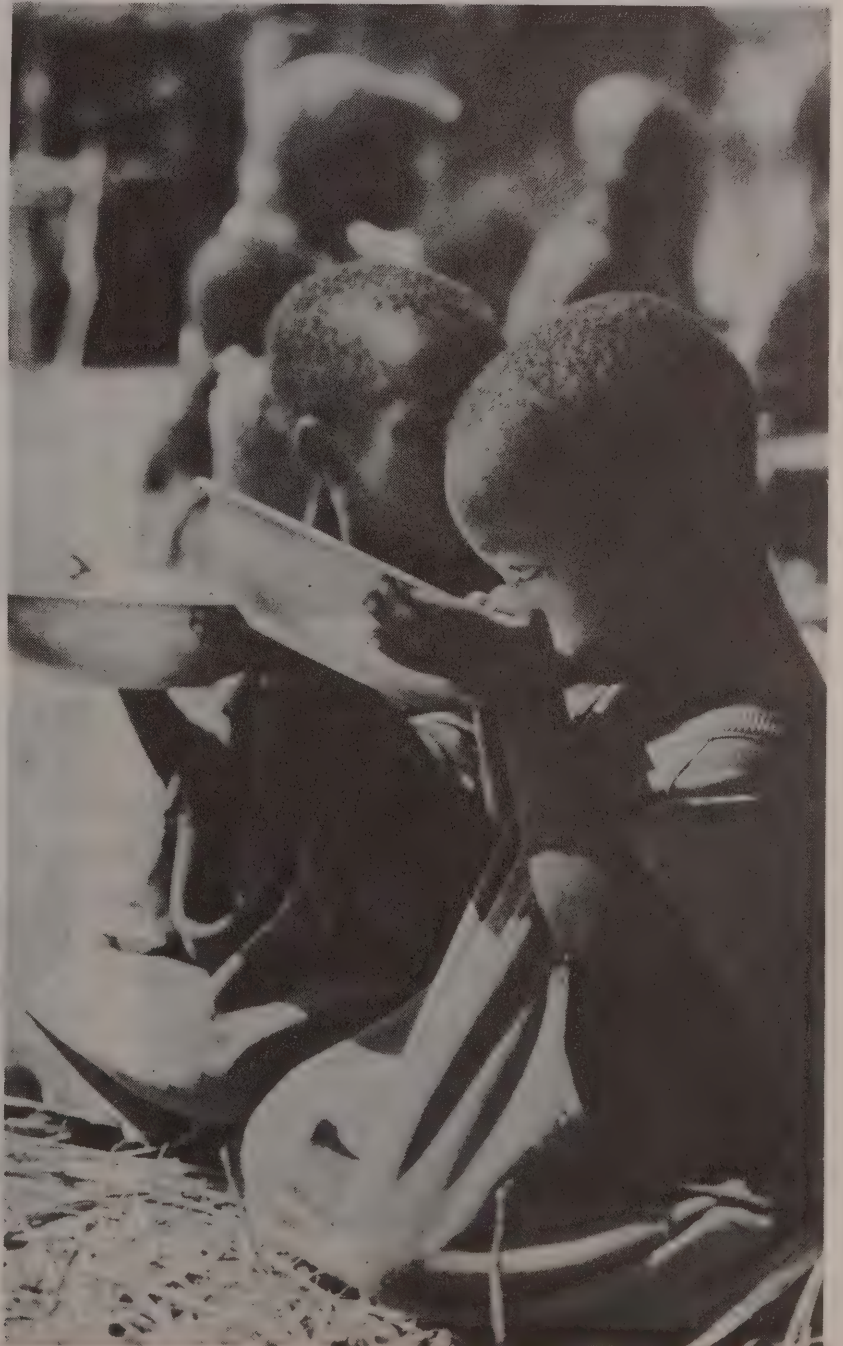
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GUESTS OF HONOUR

The WCC's Executive Committee, consisting of 25 members, met, 10-14 September, 1979, in Bonn near Geneva.

(2344) Partial view (from right to left) the W.A. Visser't Hooft, honorary president of the WCC, Ms Jean Skuse, vice-moderator of the Central Council, the Rev. Philip Potter, WCC general secretary, Archbishop Edward Scott, President of the Executive Committee, and the Rev. Konrad Raiser, deputy secretary.

(2345) His Holiness Ilia II, Patriarch of the Orthodox Church, (URSS) and since last January the WCC's six presidents, taking part in the Executive Committee for the first time.

(2346-47) This was also the first official visit of the WCC.

(2348) The opening services of the Executive Committee.



(2344)



(2347)



(2346)



(2345)



(2348)

photo oikoumene

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11 October 1979

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THE NEXT EPS WILL APPEAR ON 18 NOVEMBER 1979

CALL FOR LOCAL ACTION AND INTERNATIONAL
SOLIDARITY ON HUMAN RIGHTS

Copenhagen (EPS) - Efforts should be made wherever necessary to promote and defend human rights. This action should be carried out by groups fully informed about the situation and in a position to take concrete action. Churches and Christians should be closely involved in this and should be supported by international ecumenical solidarity. These are the conclusions reached by a group of 30 experts and representatives of regional church organizations which met at the invitation of the World Council of Churches (WCC) from 30 September to 4 October, in Copenhagen, Denmark.

This was the first meeting of the new Human Rights Advisory Group of the Commission of the Churches on International Affairs (CCIA) of the WCC. This group was established within the CCIA last year on a mandate from the WCC Central Committee "to deal with the global concerns of the WCC in this field".

This representative group tried to answer one question: how can the churches best struggle for the full respect of basic and essential human rights in different political, social, religious, and economic contexts.

According to the group, the churches should give priority to the information and education of their constituencies about human rights. This is not only a pressing issue because of increasing violations but also as the report stated it: "human rights education is mandated to all the churches by the imperative of the Gospel". However, the group underlined, the diversity of situations in which churches live today and their varied resources make a monolithic strategy for all churches inappropriate.

In order to be effective, human rights education should be undertaken "contextually, regionally and in practice".

Beyond individual cases of violations of human rights these groups should also expose the growing links between these violations and the militarization and the armaments race in a growing number of societies. Any educational process should also include issues like new forms of torture, rights of indigenous peoples, and the overruling of peoples interests by economic issues.

The advisory group, during its meeting in Copenhagen, also listed specific tasks which should be assumed by international ecumenical organizations like the WCC, in order to strengthen local efforts: provide full information on trends and developments in this field, analyse the root causes of violations, provide means and opportunities for dialogue among churches living under different political systems as well as between groups involved in the defence of human rights, and campaign against the regimes responsible for violations when groups inside do not exist or are not in a position to do so.

Some participants proposed the setting up of "regional tribunals" to monitor the violations of human rights, but concern was expressed that this could affect the confidentiality of local groups. It may also in some cases affect the physical safety of people.

(more)

The recommendations made in Copenhagen will be submitted next February to the CCIA Commission and then to the WCC's Central Committee in August.

Dr Yap Thiam Hien, Indonesia, was elected Moderator of the HRAG and Mr Gunnar Stalsett, Norway, as Vice-Moderator. It has not yet been decided where and when the next meeting is to be held.

EPS

WCC TEAM VISITS KAMPUCHEA

Geneva (EPS) - Reports of widespread suffering, starvation and disease in Kampuchea (Cambodia) have been reaching the outside world with increasing frequency and with graphic descriptions of the plight of the populace. Because of political problems, of access, and of continued fighting the response of relief agencies has been severely curtailed.

A fact-finding team, sponsored by the World Council of Churches (WCC) and the Christian Conference of Asia (CCA) is at present in Phnom Penh with medical supplies. They are looking at ways to coordinate the relief efforts in cooperation with agencies such as UNICEF, the ICRC, and Oxfam, and are exploring the possibilities of sending in essential commodities by direct charter from Europe and of food supplies by sea.

The team is in Kampuchea as a follow-up to the six-day trip made during August by a four-person team, also sponsored by the WCC and the CCA. On the basis of this first team's report an initial appeal for funds was made by the WCC's Inter-Church Aid Refugee and World Service (CICARWS) in order to make available for immediate needs essential items like food and medicine. International organizations and agencies have, however, emphasized that lack of facilities and transport make distribution extremely difficult and create bottlenecks. Capacity for absorption of aid is estimated to be around 40 tons per week. This is being supplied by UNICEF and ICRC and these organizations have appealed for coordinated action.

Meanwhile, the CICARWS, together with the Church of Christ in Thailand, is channelling church help to the estimated 120,000 Kampuchean displaced people at the Thailand border. The church has asked CICARWS for US\$ 100,000 support for relief operations in this area.

It is estimated that at least another 100,000 people are approaching this frontier and reports indicate that people who cross are shattered both physically and mentally from their experience and have existed on a diet of minute quantities of rice and on leaves from trees on their route.

The WCC team at present in Kampuchea includes Rev. Wm. Tung, Asia Secretary for CICARWS; Dr Stuart Kingma, of the Christian Medical Commission (CMC); Jean-Louis Clavaud, a former French missionary in Cambodia; and Mr Frans Tumiwa, of the Christian Conference of Asia (CCA).

EPS

ORTHODOX YOUTH AND LIFE OF THE CHURCH IN THE WORLD

Athens (EPS) - The Church's purpose is to aid the world in coming to perfect life in Christ. In so doing it must "denounce idolatry in its religious, social, economic and political manifestations," said the participants in the Third International Conference of Orthodox Youth and Students, held in Athens, 21-26 September. The meeting was convened by the World Student Christian Federation in cooperation with the Orthodox Church of Greece.

The theme of the Conference was "In Christ, A New Creation" and this led the participants to state that "whereas the Church is not defined by socio-political criteria, it lives in the world and this necessitates that the Church's message also be addressed to the socio-political issues of today's historical situation".

The report went on: "The Church cannot offer cut-and-dried solutions to the problems of today's world. While gaining new insights and tools from the world at large and re-exploring and re-evaluating Church tradition, she can offer the principles through which solutions can be found."

Participants in the consultation belonging to Orthodox, Oriental Orthodox, Protestant and Roman Catholic churches, came from Egypt, Finland, Great Britain, Greece, Jordan, Italy, Lebanon, Romania, Sweden, Syria and the USA.

EPS

BRITISH AND WEST GERMAN CHURCH LEADERS HOLD TALKS

London (EPS) - The peoples and churches of Britain and West Germany are both searching for their proper roles in Europe and the world community. The loss respectively of an empire and of national unity have implications yet to be assimilated by Church, State and society in both countries. This was the conclusion reached at a conference held here at the end of September which was attended by 24 representatives of the British Council of Churches and the Evangelical Churches in Germany (EKD) of the Federal Republic of Germany.

The conference was the latest in a series of bilateral contacts between the British Churches and their European neighbours. Meetings with the Dutch Council of Churches and the French Protestant Federation were held in 1976 and 1977.

The week-end meetings coincided with the 70th anniversary of sustained effort by British and German church leaders and Christian public figures to improve relationships between the two countries at a time when the political tensions which contributed eventually to the tragedy of the First World War building up.

Among the topics discussed at this present meeting were the Churches' attitude towards the European Community in the context of the rest of Europe and the Third World; the policies of the Churches towards the peoples and problems

(more)

of Southern Africa; and developments in the social teaching of the Churches over the last decades.

The need was also expressed for both groups of Churches to clarify the nature of their commitment in the fields of peace-making and detente, and the pursuit of social and civil rights.

EPS

YWCA COUNCIL MEETS IN GREECE

Athens (EPS) - Human rights; refugees and migrants; unemployment and job creation; militarism and disarmament; energy and environment; education; the advancement of women; and children and youth are the eight areas highlighted for programme concentration by the local associations' of the YWCA during the next four years.

This programme orientation emerged from the World YWCA Quadrennial Council Meeting held 8-21 September, in Athens. Over 300 delegates from 72 countries took part in the meeting.

Addressing the opening session, Mrs Joanna K. Tsatsos, wife of the President of the Greek Republic, said "There has always been suffering in our world, but our world is different because we know the suffering all over the world, not just the suffering near us". She went on: "At this moment young people are being destroyed, body and soul by drugs. Humanity's wound gapes wide for many causes..."

World YWCA President Nita Barrow, from Barbados, in her address, said that one of the main tasks of the meeting was to "examine the YWCA's commitment to people and what that means in terms of our everyday lives".

Among the other speakers to the council meeting were Mr Dwain Epps, Executive Secretary of the Commission of the Churches on International Affairs of the World Council of Churches, on "Security for the People, Militarism, the Arms Race and Human Rights", and Professor Nicos Nissiotis, introducing "the Orthodox Church and the liturgy of its worship, the unifying link between all Orthodox Christian communities." The council re-elected Ms Nita Barrow as President for a further period of four years. Also elected were five Vice-Presidents, Jewel Graham, USA; Merle Jivanandham, Pakistan; Margaret Mugo, Kenya; Thelma de Santamaria, Mexico, and Joyce Scroxton, UK.

EPS

WCC LEADER SENDS PASTORAL MESSAGE
TO BEREAVED OF LONQUEN

Geneva (EPS) - Just before Christmas 1978 word was flashed around the world that a number (later identified as fifteen) of skeletons had been found in a disused lime mine in central Chile. Nearby were spent cartridges, wire and bullet marks on a nearby wall.

These remains were later identified as people who had been detained and then "disappeared" from their homes in Lonquen in 1973. Following a long process of hunger strikes and legal representations the Chilean government finally decided to return the remains to the families for burial.

Even this belated gesture was, however, not fulfilled as it is now reported that the bodies were buried by police in common graves. This latest action brought a strong protest from Cardinal Raoul Silva Henriquez, Archbishop of Santiago and an open letter to the bereaved families of Lonquen from Dr Philip Potter, general secretary of the World Council of Churches.

Dr Potter's letter, written in pastoral vein, says :

"Having observed from a distance your tribulations during the last days and months and years...

"Having prayed again and again to our God, who has compassion for widows and orphans, for those who are affected and brokenhearted ...

"Having united our voice with those who cry out for justice and peace in Chile ...

"... We are profoundly disturbed by the recent events surrounding the burial of those you love.

"... We want to open our hearts, together with the faithful in all parts of the world, to share our pain in the midst of such inexplicable and inhuman desolation.

"... We lift up our supplications before the throne of the Almighty for each one of you, for your homes, for your lives.

"Before all this that has happened, we can only turn to the words of the Prophet Isaiah, who says:

'The Lord God will swallow up death for ever, and he will wipe away tears from all faces, and the reproach of his people he will take away from all the earth.'

"Before the emptiness and despair, we can only draw near to him who came to set at liberty those who are oppressed and who gave up his life in order to give us the hope of a new day.

"Before the shadow of death that seems to block out all light from this world we can only reaffirm our faith with the Apostle Paul :

(more)

'I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.'

"By means of this letter the World Council of Churches, which represents a multitude of your brothers and sisters among all nations, races, and tongues stands beside you and commends you to the inseparable and inexhaustible love of God."

EPS

"PILGRIMAGE OF HOPE"

Johannesburg (EPS) - The South African Council of Churches (SACC) is to organise a "Pilgrimage of Hope" for 144 young people to Taizé, France. The announcement of the visit was made by the SACC's general secretary, Bishop Desmond Tutu, on 5 October. He said he had attended a meeting of the World Council of Churches' Faith and Order Commission at Taizé, this summer, where the idea for the pilgrimage had come to him and had since become almost an obsession. Bishop Tutu mentioned that the pilgrimage would consist of 144 young people of all races representing the 144,000 mentioned in the seventh chapter of Revelation. "We just want people to be touched by the Holy Spirit of God", he said, adding that he hoped the experience of young people living and worshipping together would return with them to South Africa where they would be inspired to witness to others about their fellowship. "We are saying we believe in the future of South Africa. We believe in the future of a non-racial South Africa", he concluded.

EPS

CHILEAN CARDINAL TO VISIT WCC

Geneva (EPS) - It has been announced here that the Cardinal Archbishop of Santiago, Chile, Raoul Silva Henriquez, will pay a two-day visit to the World Council of Churches on 25-26 October.

Cardinal Silva Henriquez is an internationally known figure mainly because of his close involvement in the Chilean human rights situation and his forthright defence of those who have suffered under the present government.

His meetings at the WCC are in response to the WCC's support of the work of the Churches, and especially the Roman Catholic Church in Chile over the past six years.

EPS

UGANDAN MINISTER SAYS CHURCHES
PLAYING POSITIVE ROLE IN REHABILITATION

Geneva (EPS) - "Political parties must be encouraged along political lines and not on a religious basis as has been the tendency in the past". This comment from the Hon. Dan Nabudere, Minister of Culture, Community Development and Rehabilitation, was made to EPS during a visit to Geneva. His trip was to coordinate, with voluntary agencies, the relief and rehabilitation programme for Uganda.

Commenting on the situation in Uganda, Mr Nabudere said that there was still a religious divide among the political parties and that this was a continuing problem. But he believed antagonisms could be reduced by all working within the present structure for at least the two-year rehabilitation period. He agreed that the churches were now playing a positive role in supporting the present government and that a Roman Catholic priest and a Lutheran minister were members of the National Consultative Council.

In commenting on Uganda today Mr Nabudere said that the basic need was, after eight years of the destruction of the economy and the destruction of the moral fibre of the people, for rehabilitation. He indicated that assistance was being given first to those who had suffered directly as a result of the Amin regime and of the war. These included widows, orphans and displaced persons, especially those who had fled the country and were now returning.

The minister also said that there was need to assist refugees within Uganda from the Sudan and Rwanda.

Addressing himself to "our friends in the international community", Mr Nabudere said "we want to help ourselves, applying what is at our disposal but most of what we require is not available in the country".

In reply to a question concerning an Amin government ban on many Christian denominations Mr Nabudere said that the present government had not as yet reversed this ruling. The present government, he said, would review all the decrees of the former government, such as the church decrees, and would introduce legislation to annul those it did not agree with. He emphasized that these decrees constituted the law "to the extent that they were obeyed" and that the president has no power to abolish them. He remarked that some of them could have been in the interests of Uganda and that they may have been proposed by civil servants. Even where legislation has infringed human rights, said the minister, that legislation should be annulled by democratic decision.

Following the overthrow of the Amin government the World Council of Churches' (WCC) Inter-Church Aid, Refugee and World Service (CICARWS) issued an initial appeal for US \$ 600,000. More than US \$ 500,000 have already been given and distributed together with more than US \$ 1.3 million worth of material aid.

IRISH PROTESTANTS MEET
THE POPE

Dublin (EPS) - A hope that the visit of Pope John Paul II to Ireland would encourage "reconciliation and mutual understanding" was expressed in a letter given to the Pope during a meeting he held with Presbyterian and other church leaders at Cabra, Dublin, on Saturday, 29 September.

The delegation which met the Pope was headed by the Very Rev. Dr. A.J. Weir, Clerk of the General Assembly and General Secretary of the Presbyterian Church in Ireland.

The letter described the meeting as "an expression of good-will" not only to the Pope personally but also to the Irish people.

Bearing in mind the Pope's heavy schedule the meeting with the Presbyterian church representative was short. Therefore the letter says: "There is much which we would wish to say to you, as we expect you too would wish to say to us. There are questions on our differing understanding of the Gospel and the Church of Jesus Christ, of God's Son as the one Mediator of salvation and the place of the Virgin Mary in the Christian faith, and of God's Word and Spirit as given to all His people. There is also the tragic situation of this island where our communities as well as our Churches are seen to be divided, or even in confrontation.

"The causes of our Irish conflicts may be political rather than religious: but there is a religious factor or dimension as well as a religious label to our differences and even to our violence, which has rightly given scandal to our brothers and sisters in so many lands. Both as Protestants and Roman Catholics we have struggled in this difficult situation to be the living Church of Christ and we both may, all too often, have come short and failed."

The letter also indicates the religious affiliations of the Irish, stating that although the majority are Roman Catholics, Protestants make up a "two-thirds majority of those who live in Northern Ireland".

Recalling past efforts at understanding between the groupings in the country the letter comments: "Sadly, it must be said that many of those who participated enthusiastically now feel that much of this is getting nowhere, that fine words and exhortations are not matched by actions, nor by movements from entrenched positions of ecclesiastical power and influence. Our ecumenical scene, like our political, is at a standstill if it is not in retreat."

In conclusion the letter reminds the Pope that the group's goodwill may be misinterpreted by others in their church. They state: "There are those in our Church, indeed, who may be deeply troubled that we will fail in this to witness clearly to our Protestant convictions and concerns, and that our action has not been matched on the part of prominent members of the Roman Catholic Church by similar courtesies to leaders held in honour and loyalty by so many in our own community, just as there are others who would wish to emphasise their welcome to your Holiness and their appreciation of the Christian leadership you are seeking to give in the wider world. If our meeting, then, is to contribute to that genuine reconciliation in Christ our Saviour and to the mutual understanding which we all so greatly desire, it must be made the point of new beginnings beyond the brief encounter and courtesies appropriate to this occasion."

VIOLENCE IS BACKGROUND TO
POPE'S IRISH VISIT

by Robert Nowell

Dublin (EPS) - Has the Pope's visit to Ireland encouraged rapprochement between Catholics and Protestants in that strife-torn island, or has it served merely to reinforce Protestant fears of the Catholic majority?

The answer to any question of this kind must, for the moment at least, be ambiguous. Certainly from one point of view the highlight of his three-day visit was his passionate appeal at Drogheda for an end to the violence - an appeal which gained the vociferous support of his audience there and which can safely be assumed to have the backing of all but the tiniest minority of Irish Catholics. By their rejection of that appeal the Provisional IRA have in fact isolated themselves from the Catholic community and made their own survival more difficult.

This Drogheda speech also contributed to the much-needed demythologization of violence in the Republican tradition, a process already initiated by Catholic spokesmen like Bishop Cahal Daly of Ardagh and Clonmacnois. The glorification of the violence of the past - in the 1798 rising, in the Fenian incidents, in the 1916 Easter Rising and in the final struggle against the British - has always made present recourse to violence more respectable. The Pope, as against this, insisted time and again that murder was murder and that violence must be totally rejected.

But, while the Drogheda speech served to allay Protestant fears that the Catholic Church was somehow prepared to condone violence by the IRA, other aspects of the Pope's various utterances could revive the old fears of there being no proper place for Protestants in a Catholic-dominated Republic or a Catholic-dominated Ireland. There was, above all, his direct intervention in the political arena on divorce, with his appeal to "Ireland" to "continue to give witness before the modern world to her traditional commitment to the sanctity and the indissolubility of the marriage bond" - an appeal coming just after the remark that the very possibility of divorce made stable and permanent marriages more difficult for everyone. This passage in his Limerick speech has at once diminished the prospects of any change in the Republic's constitutional ban on divorce legislation.

The Pope reaffirmed the traditional Catholic values and the traditional Catholic devotions. But at Knock he developed a strongly Christological and Christocentric Mariology. There was no encouragement here for the kind of debased piety that sets Protestant (and many Catholic) teeth on edge. He reaffirmed, too, the vital role of individual confession (a practice many Catholics have begun to question) and the importance of clerical celibacy as a sign of fidelity in an increasingly unstable world.

One of the first important Protestant comments on the visit came from the Church of Ireland Bishop of Connor, Dr Arthur Butler, who told his diocesan synod: "The Pope's final message to his people, in terms of strict traditional Roman Catholicism as regards divorce, abortion and what appears to be his view of family planning, does raise problems for non-Roman Catholics, and shows that we still have a long way to go in order to achieve a unity of

(more)

minds." But he felt they had a Christian duty to respond with the hand of friendship on the basis of "agreeing to disagree" in terms of Christian charity.

What marked this visit above all was the completely unhysterical but rapturously enthusiastic welcome the Pope was given by the plain people of Ireland. Over half the population of the entire island saw him at one or other of the various sites he visited. He brought with him, and was greeted by, a note of joy that was perhaps especially needed by Irish Catholicism. What he has done is to strengthen Irish Catholics in their self-esteem and to give their confidence a tremendous boost, not in any triumphalistic way - and indeed the whole visit was anything but a triumphalistic occasion - but in a way that will enable them the more easily to go out to meet others. He was throughout encouraging the Irish to build on the positive values of their past in order to face the future.

EPS

JESSE JACKSON MEETS MECC LEADER

Beirut (EPS) - Support for the efforts of the Rev. Jesse Jackson to facilitate the participation of the Palestine Liberation Organization (PLO) in all negotiations towards peace with justice in the Middle East, has been expressed by Gabriel Habib, General Secretary of the Middle East Council of Churches. "The Churches of the Middle East agree that there will be no solution to the Middle East conflict without the implementation of the Palestinian national rights", said Mr Habib.

In his turn, Mr Jackson, the black US Christian leader who has headed an 18-member Christian delegation on visits to Israel, Jordan, Syria, Egypt and Lebanon, said that "the church has a big responsibility to stand for justice in the Middle East. It must be concerned about peace and security for all people and no longer accept any violation of human rights. The church must stand up to protect the Lebanese community with compassion".

Mr Jackson also expressed the opinion that the Palestinians should have a homeland and that they in response should accept the existence of Israel as a state. He added that he hoped the United States would change its attitude towards the PLO and start negotiations with them.

Mr Habib also emphasized the case of Lebanon which has been for several years the scene of a mini international war by proxy because it hosted physically and ideologically the Palestinians and served as an example of their future Palestine. If the establishment of the State of Israel has been conducive to the Palestinian tragedy, the solution of the Palestine/Israel conflict should not lead to the destruction of Lebanon as a unique experience of conviviality and peace between peoples of different faiths and ideologies.

Mr Habib finally drew the attention of Mr Jackson to the politico-religious challenges faced by the Christian in the Middle East who are emigrating to different parts of the world and pleaded for international Christian solidarity conducive to understanding and peace between the three Abrahamic religions in their cradle, the Middle East and their spiritual home Jerusalem.

EPS

SOUTH KOREAN AUTHORITIES PURSUE THEIR HARASSMENT OF THE CHURCHES

Seoul, Korea (EPS) - Seven workers of the Christian Academy of Korea, one of the centres for meetings and training of the Protestant Churches in that country were sentenced to up to seven years in prison on 22 September. They were teachers at seminaries for women workers and peasants. Arrested last March, they were held in secret for 40 days and tortured before being accused of having organised a group of workers against the present government and thus condemned for their "communist" activities.

In another incident, there is still no news of Lee Kyong-Bae, general secretary of the Human Rights Commission of the National Council of Churches of Korea. He was arrested in mid-September by the police and transported from one police station to another. Now there is no trace of him at all.

The member churches of the National Council are also victims of measures being reinforced by the South Korean police. For example, some 35 Anglican ministers wanted to celebrate a service at the Cathedral. When they arrived they found that the whole area was surrounded by some 1,000 policemen. The ministers, some 20 nuns and about 100 lay persons then organized a silent march to demonstrate against these repressive measures.

EPS

GERMAN PROTESTANTISM FACES UP TO ITS TENSIONS

Arnoldshain, FRG (EPS) - A consultation of representatives from various churches in the German Federal Republic, meeting to discuss the root causes of the tensions which at present exist between large sectors of the German Evangelical Churches (EKD) and the World Council of Churches, has not been able to settle the contention. A communiqué issued at the end of the four-day meeting at Arnoldshain stated that "despite various promising signs of a better mutual understanding, no convergence on the basic questions has been realised." The communiqué continued that "the clear yes given by the EKD to a common path within the WCC is opposed, as in the past, by a categorical no of the confessing communities who are in favour of a withdrawal from the WCC and the creation of other ecumenical relationships."

For the first time in many years, representatives from EKD member churches debated in this consultation, with representatives from the conservative evangelicals, the varying criticisms formulated against the WCC. Representatives of eight other European Protestant churches participated in the work.

The consultation allowed a clarification of the theological background to the controversy raised by the attitude of the EKD towards the WCC. The evangelicals have on many occasions explained their criticism and their no to the WCC. They say, in particular, that it neglects the specific mission of the church in favour of non-biblical conceptions of unity and a political stance.

At the centre of the controversy is the WCC's Programme to Combat Racism and in particular its Special Fund which finances, among other things, liberation movements.

EPS

DOCUMENTATION

The following letter has been sent from the recent meeting of the WCC Executive Committee meeting to WCC Member Churches in Ireland :

Dear Friends,

We greet you in the name of our Lord and Saviour!

As the Executive Committee of the World Council of Churches we have heard during our recent meeting of the difficult situations in which Christ's people find themselves in various parts of the world. Northern Ireland was one that gave us special concern. The new wave of terror which resulted in the assassination of Lord Mountbatten and eighteen British soldiers and the continuing sectarian killing has made us more acutely conscious than ever of the agony of your people and the difficulties under which your churches live and witness. We condemn these acts of brutality in the strongest terms.

We have prayed for you and we write now to assure you of the sincere support of that wider family of the Christian faith represented by the World Council of Churches. This concern, as you are aware, is not new. Throughout the long anguish of your people we have invited the intercession and prayers of Christians all over the world on your behalf, visited you on several occasions, written to you and taken other initiatives. We specially recall the visit of the ecumenical team to the island in April 1978.

We all come from churches that have failed to live up to the demands of the gospel, and we address this letter with the humility born of an awareness of our own sin. We know too that some media presentations on Northern Ireland do little justice to what the churches are trying to do in the highly complex situation. We are impressed by the strength of the witness of your churches, reflected not only in their official actions but also in the courageous commitment of many groups and individuals who, responding to the demands of the gospel, strive to break down the walls of separation. Be assured that such efforts are sustained by the support, the hopes and the prayers of churches and Christians outside Ireland.

This wider concern stems not only from the fellowship that binds us together in Christ, but also from a recognition of how much the Church elsewhere has to learn from you. Justice and reconciliation are urgent recurring themes in ecumenical thought and action. When we look at a particular situation like Ireland, we realise the costliness of these Christian imperatives.

We know that most people in Northern Ireland emphasize the need for security, especially now. But on any long-term basis, security must be seen in the context of the search for political solutions, however difficult they may appear. We recall what the ecumenical team said in its report: "One can list a fairly large number of political options and each one often bristles with major difficulties in the context of increasing polarisation between the communities and a complex history of sectarian attitudes". Yet we hope

(more)

that new initiatives will be taken to create institutions that will ensure the participation of the people of Northern Ireland in shaping their own destiny.

We yearn for the healing of the divisions of your people. We are grateful for the faith, hope and love that are found among you. And we pray that you and we together may be inspired and strengthened by the Holy Spirit to be instruments of God's peace.

On behalf of the Executive Committee,

Fraternally yours,

Philip Potter
General Secretary

INDONESIAN CHURCHES LOSE FOREIGN WORKERS

Jakarta (EPS) - About 200 foreign religious workers have been forced to leave Indonesia in the last few months. According to the Press Service of the Swiss Church and Mission (KEM) some 70 of them were working in Java. In most cases the authorities did not renew their work permits. Most affected by these measures are the evangelical missions and the Roman Catholic Church.

In the first place, the evangelical missions are accused of aggressive missionary methods incompatible with religious freedom. With the Catholic church, where most key-positions are held by foreigners, it is thought that these measures will accelerate the transfer of responsibilities to Indonesian nationals.

At a recent meeting with President Suharto, the situation was discussed in detail by representatives of the Indonesian Council of Churches and the Catholic Episcopal Conference. The church leaders explained to the head of state that it was not only necessary to have foreign workers for certain specialist assignments, but that it was important for the religious community to have an international exchange of resources and personnel.

EPS

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THE NEXT EPS WILL APPEAR ON 1 NOVEMBER 1979

APPEAL FOR THE PEOPLE
OF KAMPUCHEA

Geneva (EPS) - A 2.5 million dollar appeal for the victims of the upheavals in Kampuchea was launched on 16 October, by the World Council of Churches (WCC) through their Commission on Inter-Church Aid, Refugee and World Service (CICARWS). The appeal followed the return to Geneva of three members of a team sponsored by the WCC and the Christian Conference of Asia (CCA) which spent seven days in and around the Kampuchean capital of Phnom Penh.

Contacts with the government, population and aid agency officials in the country all reveal the overwhelming first need of the country as food. However, the team reports that supplies, mainly in the form of rice, are getting through to the population.

The results of the WCC/CCA appeal will, in agreement with the Phnom Penh government, be channelled specifically to re-equipping three hospitals - the 7th January, 17th April, and the Provincial Hospital Kompong Spoe - in addition to providing much needed food aid, and to meet the needs in orphanages. A WCC/CCA representative will be resident in Phnom Penh to oversee the reception, supervision and distribution of the food and equipment sent by the churches, as well as liaison with government and other aid agencies.

It is expected that the first shipload of food and other supplies will leave from an Asian port within the next two weeks.

At the same time an airlift is being arranged from Europe to fly in urgently needed medical supplies and equipment for the three hospitals.

Up to the time of going to Press US \$ 1.79 million had been received or pledged in response to the appeal.

As reported in the Ecumenical Press Service (EPS No.26 - 11 October 1979) the Church of Christ in Thailand programme to the estimated 120,000 Kampuchean displaced people who have crossed the border into Thailand is being backed by a CICARWS appeal. The church has asked CICARWS for US \$ 100,000 support for relief operations in this area.

EPS

WCC STAFFERS GIVE IMPRESSIONS
OF VISIT TO KAMPUCHEA

Rev. Wm. Tung, Asia Secretary in the WCC's Inter-Church Aid, Refugee and World Service, and Dr Stuart Kingma, of the WCC's Christian Medical Commission, recently returned from a visit to Kampuchea. They have given their impressions of the visit to an EPS reporter.

EPS: How are people reacting to life in Kampuchea today?

Mr Tung: When we arrived there we felt that Phnom Penh city was just like a ghost town. There used to be about 2.2 million inhabitants but now it is estimated that only 40.000 people live in the city. Generally speaking, people tend to be happy but they have a strong unforgettable memory of their suffering during the last four years during the Pol Pot period. Our interviews with the people indicated that most have suffered the loss of family members, either disappeared or killed. One of the primary concerns for most of the people that we interviewed is family reunion.

EPS: How about the spirit of the people? How is that now expressing itself?

Dr Kingma: An interesting comment that one woman made, when we were talking about how much she is eating and how much food she is getting was: "We don't have much food, but one thing we can do now, which we couldn't do under Pol Pot, is eat whenever we want". This is just one little measure of the new freedom which they feel, even though their country is in a controlled situation at this point. They are grateful to be out from under Pol Pot, from the legacy of those four years of mass killings and execution, of forced labour and forced migration, of people being constantly kept on the move, of separated families in the crush of movement who often got separated. No-one knows whether their relatives are alive or dead. There was a great willingness on the part of the people to tell the stories of those terrible years .

EPS: Did you see other signs that the people are beginning to relax a little?

Dr Kingma: Many people are on the move to get back to their homes, and they don't have work. They are not in their own farm country. There are far more people available than can do the fishing that is being done, many people are very idle. The only people that are being let into Phnom Penh are those that have a government certificate that says they have a job. But there is laughter, there is a return of some measure of equanimity, but always the shadow of: "I saw some of my family killed but there are others - I don't know where they are."

EPS: Are there any evidences of troop movements in the capital city and environs?

(more)

Mr Tung : Not necessarily troop movements. But wherever we went there were checkpoints. In the evenings some main streets are blocked.

EPS : Are the people as hungry as we are led to believe?

Dr Kingma : There is no question that the people of Kampuchea are a very hungry people. The situation at the beginning of this year when Phnom Penh was liberated from the Khmer Rouge was one of starvation across the entire country. The reports that hundreds of thousands of people were dying were very true. However, large amounts of rice have been brought in, some from the Soviet Union, some from Vietnam, some from the international agencies. This rice is being distributed to the people and people are being fed. The most well fed people are obviously in the capital city, where the warehouses are. In the immediate nearby provinces smaller amounts of rice are getting to the people but they do get them regularly. The people told us that in the last three months they have begun to put flesh on their bones again. In the provinces around Phnom Penh and in the city itself, the hospitals did not report deaths every single day. In fact, the day we were at the two main hospitals they hadn't had a single death. However, the situation in the more remote areas of the country, particularly the northern half and in the west, is grave. There is strong evidence that widespread starvation still exists in those areas.

EPS : Mr Tung, could you tell us about the churches specific involvement, and the projects which the money from the churches will support?

Mr Tung : Our approach to the government was to offer to equip, in the initial stage, three hospitals. Two in Phnom Penh and one about 45 km outside of Phnom Penh, in the west. This offer was overwhelmingly received by the Ministry of Health. Other than that we are offering food. A shipment is now being arranged in Asia, and is expected to depart for Kampuchea on 23 October.

EPS : Something about the children, Dr Kingma?

Dr Kingma : We had the chance to visit two orphanages, one in the capital city and one in the provincial capital of Kompong Spoe. In the main orphanage in the capital city, there were 536 orphans. They live in exceedingly simple circumstances with very few clothes, no mosquito nets, almost no mats to lie on and sleeping two, three and four to a bed. Their diet was far from adequate and yet they were not starving. They are in bad need of almost everything that one could imagine: food, medicines, nets, clothing and toys. Children need toys, there wasn't a toy in sight. In the small orphanage out in the country, they had 96 children packed into one small single room. The smallest children sleeping 10 to one bed. Again, a need for everything for these children. Orphans, because their parents have been killed and many were separated from their families.

EPS : How will the aid from the Churches' appeal be administered?

(more)

Dr Kingma : The government of the People's Republic of Kampuchea have agreed that the World Council of Churches and the Christian Conference of Asia can establish a permanent representation in the capital city. Rev. Jean-Louis Clavaud (another member of the team and a former French missionary in Cambodia) has already agreed to fill this position and is preparing to go. He will arrive in the city in two weeks time and his purpose will be to receive the goods as they arrive in the country; to turn them over to the Kampuchean Red Cross and the Ministry of Health and to supervise and cooperate with the authorities the distribution. He will also maintain liaison between the authorities and the government, representatives of the other agencies present in the city, and with the WCC and the CCA.

Mr Tung : I would like to add that we were very impressed by the receptivity of the government to the proposals made by our team for assistance to Kampuchea. The government indicated its enthusiastic acceptance of the churches playing a role and even having the aid coming from the WCC/CCA identified as church aid to their country.

EPS

ECUMENICAL AID CONSORTIUM
FOR ETHIOPIAN ORTHODOX CHURCH

Geneva (EPS) - An ecumenical consortium is to set-up a three-year development plan for the Orthodox Church in Ethiopia. This decision was announced by the World Council of Churches' Commission on the Churches' Participation in Development (CCPD) following a recent meeting in Geneva with three representatives of the Ethiopian Church.

The consortium will include representatives from the Orthodox Church, the CCPD, the WCC's Commission on Inter-Church Aid, Refugee and World Service (CICARWS) and from inter-church aid agencies in Europe and North America. A meeting with the Orthodox Church authorities in Addis Ababa, 20-29 January, 1980, will discuss methods of procedure for priority development programmes between 1980 and 1983. These programmes will be financed by the international ecumenical community. Consortium members will make a five-day visit to Ethiopia to acquaint themselves with the situation and see the results of some of the programmes at present under way.

When a WCC team returned from the country last January, it was decided that some urgent programmes needed to be set-up on a temporary basis. In re-organizing the decision-making structures in the strongly hierarchical Ethiopian Church, a special programme for lay people has been introduced to familiarize them with their responsibilities at parish level.

The Orthodox Church of Ethiopia claims 15,000 parishes, some 200,000 priests, monks and deacons and approximately 18 million faithful.

EPS

EMBARGOED TO 23.000 HS GMT THURSDAY, 18 OCTOBER 1979

CHURCH OF ENGLAND REPORT RECOMMENDS
HOMOSEXUAL TOLERANCE

London (EPS) - After a year's debate behind the scenes, the controversial report on "Homosexual Relationships" drawn up by a working party set up by the Church of England's Board for Social Responsibility has now been published. The controversy arises from the unwillingness of the working party, which was chaired by Bishop John Yates of Gloucester, simply to repeat the traditional absolute condemnation of all homosexual behaviour and its readiness to admit that in some cases homosexual relationships should be tolerated.

But the report is purely "a contribution to discussion", the Church in no way being committed to its views. The accompanying critical observations from the board itself indicate the diversity of attitude within the board and the Church as a whole. A period of discussion is expected to last for the best part of two years' before there can be any question of the Church of England making up its collective mind on the subject, as the General Synod will probably not debate the report until February 1981.

The working party's report can be summed up as being prepared to tolerate but not to endorse homosexual behaviour, regarding life-long and exclusive marriage as the norm for human sexual relationships. Its conclusions can thus be seen as a modification rather than a rejection of the traditional condemnation of homosexual behaviour, which it regards as following "in principle from an understanding of sexuality which we believe to be fundamentally sound and defensible".

Where the situation had changed was that it was no longer assumed that every mature individual was capable of a heterosexual response. There were, the report said, many men and women who found themselves able to respond erotically only to members of their own sex and who could not enter into a heterosexual marriage - quite apart from the unwisdom of their being persuaded to do so.

"Yet they may not be called to celibacy and may long for that tenderness in genital relationships which heterosexuals can hope to experience in marriage," the report continued, and while it could not accept the view that everyone had an unqualified moral right to sexual self-expression, "the frustration to which the homosexual man or woman is exposed is of a different order."

"On the one hand, the celebration of homosexual erotic love as an alternative and authentic development of the living Christian tradition which ought to be accepted as such by the church today would involve the repudiation of too much that is characteristic, and rightly characteristic, of Christian teaching about sex," the report said.

"On the other hand, to declare that homosexuals may not in any circumstances give physical expression to their erotic love is unduly to circumscribe the area of responsible choice, to lay on individuals a burden too heavy for some to bear, and by restricting the options open to them, to hinder their search for an appropriate way of life."

Though there may be circumstances in which individuals may justifiably enjoy a faithful, permanent companionship and physical expression of homosexual love similar to marriage, the report rejected the idea of regarding such a relationship as a moral or social development.

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It further put in a powerful plea both for abstinence from sexual activity - "not a merely negative response or a failure to choose" - and for celibacy, which it pointed out was essentially a vocation and could not therefore be interpreted as an expedient, let alone a remedy. Homosexuality may be an indication that a person is called to celibacy to serve God and his fellows.

The working party recommended that a homosexual priest who had "come out" and openly acknowledged that he was living in a sexual union with another man ought to offer his Bishop his resignation.

In its critical observations the board stressed that many of its members felt that homosexuals had a moral choice but that the right choice was abstinence. These members regarded the attempt to justify homosexual activity "as a denial of the teaching of both scripture and tradition."

EPS

TUTU INTERVIEW STILL BRINGING REPERCUSSIONS

Johannesburg (EPS) - Repercussions from an interview given by Bishop Desmond Tutu, general secretary of the South African Council of Churches in Copenhagen at the beginning of September, are still being felt in South Africa.

In the interview, Bishop Tutu, expressed the SACC's critical stand on the role of foreign investments in South Africa "because it believes it is supportive of an oppressive system, and would like to have this system changed reasonably peacefully", he said.

In a speech at Potchefstroom, during Kruger day celebrations, the Minister of Police and Prisons, Mr Le Grange, warned the SACC to "desist from irresponsible actions and encouraging people to break the law". In his text he referred to "an anti-investment campaign" which, he claims, is "cautiously being propagated". This is taken to refer to Bishop Tutu's Copenhagen interview.

In an editorial comment in the Johannesburg Post newspaper on 11 October, attention is drawn to the fact that Bishop Tutu "was summoned to Pretoria this week for a meeting with the Minister of Justice, Mr Schlebusch", and that this interview was in the presence of the Minister of Cooperation and Development, Dr Piet Koornhof.

The Post goes on to comment on an SACC meeting and "an unprecedented meeting of all church leaders" as an indication of "some form of crisis both Bishop Tutu and the SACC are facing".

In its editorial the Post goes on: "We would like to make an urgent appeal to the government about the temptation of taking any action against the SACC or Bishop Tutu. Such action can have damaging results for the country as a whole. The fury of the international community with the sense of outrage of the black community is something this country cannot afford at this stage".

Following a meeting of the SACC praesidium on 11 October, a statement was issued challenging Mr Le Grange to withdraw charges in his speech that, in particular, linked the SACC with the communist party. (Full text of statement in this issue: "Tutu and SACC issue challenging statement").

(Bishop Desmond Tutu and the South African Council of Churches issued the following statement on 11 October, in response to a hostile speech by government minister Mr Louis Le Grange. See story "Tutu interview still bringing repercussions".)

TUTU AND SACC ISSUE
CHALLENGING STATEMENT

Johannesburg (EPS) - The Minister of Police and Prisons, the Hon. Mr Louis Le Grange is quoted in newspaper reports as having made serious allegations against the SACC. This response is based on these reports which we hope reflect accurately what the minister said. If that is the case, then I can only say I am now deeply shocked.

I am shocked that someone holding such a responsible position could speak so irresponsibly, so tendentiously and so untruthfully. It is distressing to find that Mr Le Grange is picking up where his predecessor left off by making statements which cunningly link up the SACC and the churches with for instance the Communist party, so that there will be guilt by association and innuendo.

I want to declare categorically that I believe apartheid to be evil and immoral and therefore unchristian. No theologian I know of would be prepared to say the apartheid system is consistent with the Gospel of Jesus Christ. If Mr Le Grange thinks that blacks do not have their human rights denied and that they are not suppressed and exploited and do not have their human dignity infringed then I invite him to be black for just a day. He would know that as Mr Arrie Paulus has said "he is like a baboon" and what a high ranking police officer has said "he is violent by nature". What price human black dignity then? In the land of their birth blacks who form 80 per cent of the population have 13 per cent of the land, when the white minority has 87 per cent. A white child of 18 years can vote in this country and a black person, be he a university professor or a bishop or whatever has no franchise. A black doctor with the same qualifications as his white counterpart is paid less for the same job. One could go on with this sorry catalogue - do whites have to be subject to the humiliations of pass raids, have any whites had their homes demolished and then been asked to remove themselves to an inhospitable area where they must live in tents until they have built new houses, as happened last week with the Batlokwa people? Why have the government suddenly decided to remove discriminatory signs if these are not unjust and oppressive? Why have they only now decided to extend trade union rights to black workers if it is not that they recognise they have been denying them basic human rights? Can the minister still stand up and say that this is not an unchristian and unjust system, where human rights are denied?

I am sorry that he speaks of propaganda actions on the part of the churches. Fortunately, the churches have not been guilty of using R 64 million to sell an unsaleable commodity and they have not engaged in any nefarious activity. The right to conscientious objection is one recognised in most non-authoritarian countries. There are persons who in conscience cannot participate in war and the preparation for war.

The Dutch Reformed Church acknowledged this right because during the Afrikaner rebellion of 1914 it declared "no one may revolt against lawful authority other than for carefully considered and well-grounded reasons based on the Word of God and a conscience enlightened by the Word of God." (Resolution of Afrikaans Reformed Church Afrikaans Council of Reformed Churches).

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The resolutions on obeying God rather than man were taken by a responsible conference made up not of fire-eating so-called leftists but of responsible church leaders and duly elected representatives from the member churches and organizations of the SACC. The SACC and the churches reserve the right to condemn if need be any legislation which is abhorrent to the Christian conscience and which represents an abrogation of the rule of law. Certainly detention without trial and the arbitrary banning of people are in this category and we do not apologize for being ever-vigilant in this regard.

The SACC has been critical of the role of foreign investments but has nowhere yet advocated cautiously or otherwise an anti-investment policy.

Is the minister aware of what he is saying when he accuses the SACC and the Churches of the crimes of providing relief for political detainees and for providing legal defence for those involved in political trials? If these are crimes then we openly and proudly plead guilty. We declare that everybody is entitled to the best defence possible. We should be praised rather than vilified for our part in ensuring that there is an equitable administration of justice.

It seems it is reprehensible to condemn an educational system that has been acknowledged to be inferior and advocate a more equitable distribution of resources for the greater good of an undivided South Africa. We plead guilty to the crime of condemning an unjust educational system and for proposing a better system. We are accused of doing something quite evil in trying to alleviate the distress of unemployed people by helping them to produce income through self-help projects. The minister says we are exploiting the unemployment situation. Instead of thanking us for helping to defuse a highly explosive situation. He condemns us for acting so responsibly and patriotically. We want to say as respectfully as possible that the minister is talking arrant nonsense and we would hope he would apologise for all these groundless attacks, especially this one.

If the demolition of squatter camps was not such a horrendous thing then why did Dr Koornhof halt the demolition of Crossroads? Does Mr Le Grange wish to say that these demolitions are in fact Christian acts? The opposition to these demolitions can certainly be justified on Christian grounds.

The minister is guilty of gross untruths and he knows it when he says we have channelled funds to resistance movements. Why does he not use the wide powers he has to prosecute us if we have done what is obviously so illegal in South Africa?

We know the tactics of this government. They plan to take action against the SACC and they wish to prepare the public for that action. We want to remind them of a few things. First of all they must stop playing at being God. They are human beings who happen to be carrying out an unjust and oppressive policy with a whole range of draconian laws. But they are still just mere mortals. And we are tired of having threats levelled at us. Why don't they carry them out?

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Secondly, we want to warn Mr Le Grange and others who may be tempted to emulate him. The SACC is a council of churches, not a private organization. The Church has been in existence for nearly 2,000 years. Tyrants and others have acted against Christians during those years. They have arrested them. They have killed them. They have proscribed the faith. Those tyrants belong now to the flotsam and jetsam of forgotten history - and the Church of God remains, an agent of justice, of peace, of love and reconciliation.

If they take on the SACC and the churches, let them just know they are taking on the Church of Jesus Christ.

EPS

POPE'S DOCTRINAL STANCE DISMAYS -
SOCIAL CONCERN DELIGHTS USA

New York (EPS) - Americans of all creeds received the head of the Roman Catholic Church enthusiastically as a non-controversial international hero, whose quest for peace and justice was beyond reproach and whose charm bedazzled them all through his visit to the United States. Towards the end of the trip as his speeches began to leave an impact, unbridled adulation of the Pontiff wherever he went and whenever he spoke gave way to thoughtful attentiveness and there were some in the audience during last days who stood out because they did not join in the applause.

In retrospect, Pope Paul's stern statements on Roman Catholic doctrine dismayed progressive Catholics while his definitive human rights advocacy was welcomed by them. Protestants saw the Pontiff's social concerns as reinforcing ecumenical rapprochement.

Although the Pope underlined "moral differences" and insisted on complete unity in faith as a prerequisite to the ecumenical dialogue, his forthright defense of human rights strengthened the common basis for joint action, they said.

The Pope's doctrinal statements on celibacy, women's role in the church, divorce, and birth control differed markedly from most Protestant positions but were not unknown arguments in the Christian unity debate. They supported however the traditionalist wing in his church and disappointed progressive elements.

With regard to his strong statements on human rights, the position was reversed. Traditionalists maintain for the most part a conservative attitude on the political scene as well. They are now facing the task of reconciling the Pontiff's admonition to bring the church's weight to bear on society's ills with his unshakeable doctrinal views, which they are known to support.

The question of infallibility has not been raised. It remains to be seen whether the visit has contributed to a growing polarization between the contending forces in the Roman Catholic Church of the United States. The Pope's presence here and his activities and bearing (he made the sign of the cross only before journalists while at the United Nations but always before Church groups) are widely viewed as having reflected the basis of the dialogue between the Roman Catholic Church and other branches of the faith in the United States. It is clear however that he has set the stage for intensive discussions within the church.

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THE NEXT EPS WILL APPEAR ON 15 NOVEMBER 1979

FINANCIAL CRISIS BUT CEC
DECIDES TO PRESS ON

Crete, Greece (EPS) - Despite monetary difficulties, the Conference of European Churches (CEC) has decided to press on with its major objectives of peace and ecumenism.

This is the most significant outcome of the CEC VIIIth Assembly at Chania, Crete, which was attended by 400 delegates and advisers from 112 churches in 26 countries of Europe. For eight days they ranged over a wide number of topics, including human rights, detente and disarmament in Europe, Ireland and Cyprus, the work of the WCC Programme to Combat Racism, the role of women in the Church, the relationships between Christians and non-Christians, and other matters.

At one stage it was announced that the Human Rights Programme, which is sponsored by CEC in co-operation with the National Councils of Churches in the United States and Canada, would be suspended because of a shortage of money. The Finance Committee reported that less than 25 per cent of the Sfr. 215,000 required for next year's programme had been raised. However, there were more hopeful signs later in the Assembly when it was announced that a further sum of about Sfr. 180,000 had been promised, and following forceful presentations by several speakers it was decided to implement the five-year programme with the existing financial support as "an act of faith".

The Finance Committee revealed a large deficit for this year which will more than absorb the Reserve Fund of Sfr. 117,000 and this will leave CEC to face the new year in debt. Substantial cutbacks in expenditure were recommended. Nevertheless, the Assembly delegates refused to cut the study consultation budget by a proposed Sfr. 30,000. They indicated that they wanted to continue to follow-up to the Helsinki Final Act on detente and disarmament by taking part in the Madrid meeting next year, even if this meant economies in other areas of expenditure.

The financial stringencies affected another important aspect of CEC's commitment to detente and ecumenism. The Finance Committee advised the decision-making bodies - the Praesidium and the Advisory Committee - to confirm the appointment of the new Director of Studies, Professor Dumitru Popescu from Rumania, only "When it is certain that the 1980 budget can be balanced". The Finance Committee summed up bluntly: "Considerable efforts on the part of member churches are necessary if the work of CEC is not to break down".

However, the news on other fronts was more positive. For the first time CEC held an Assembly on the territory of the Orthodox church and this was tangible evidence of the desire to deepen the dialogue. Members of the Orthodox Church made a significant contribution to the Assembly through their theological papers and in other ways. A particular highlight for many people was the memorable visit to the churches to take part in worship with members of the local community.

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The visitors meeting on Greek soil were keenly aware of the theme of the Assembly "Alive to the world in the power of the Holy Spirit". The Orthodox Church made an important initiative on the opening day of the Assembly when a representative of the Ecumenical Patriarch Dimitrios I suggested officially that the Roman Catholic Church become a full member of CEC. This drew a cautious response from representatives of the Roman Catholic Church. Although the Assembly expressed wishes for closer ties it did not this time extend a formal invitation to the Roman Catholics.

Delegates mentioned various criticisms of the Assembly and its procedures. Some said that there was too little time and opportunity for rank-and-file members to affect major policy. Others said that CEC did not have sufficient representations from women's organisations and youth in the churches. Still others said that CEC was not forceful enough in squaring up to the controversial issues between East and West.

However, it can be said that much of the important work of CEC lies in providing a unique opportunity for Christians from divided Europe to meet one another. Dr Heinz Joachim Held, President of the Foreign Department of the Evangelical Church of West Germany, said: "You cannot judge CEC by its output from its Assemblies in the way that you would judge a factory. In the past 20 years its achievement has been to build bridges in a divided continent. These bridges may be fragile, but at least they are there".

In a message to Christians throughout Europe, the Assembly asked them to help promote a climate of confidence and trust. "As Christians, therefore, we should not automatically cast suspicion on even the smallest steps taken by one side as being merely tactical. Conversely, any decision which inevitably gives the arms race a fresh impetus hinders the development of trust. We believe it absolutely essential therefore, that negotiations should take place between the governments concerned before any final decisions are made about medium-range missiles in Europe. The ratification of the Salt II Agreement is likewise essential".

The Assembly urged a greater awareness of the developing world even if this means sacrifices by the people of the developed countries, and it encouraged Christians of different traditions to move towards each other without fear of losing their identity.

Among new studies to be undertaken are those concerning life-styles, the environment and the role of women in the church and society. But disarmament remains a major theme.

The Assembly requested CEC and the Roman Catholic Council of European Bishops Conferences to work closely to assess the positive and the problematic developments of European ecumenism. Among other priorities listed were greater contacts with other ecumenical bodies and evangelical communities, greater awareness of the problems facing religious minorities including Moslems, and an integration of the church at local level into the life of the ecumenical movement.

The CEC has been invited to hold its IXth Assembly in Scotland and as members look towards 1984 the international problems of peace and reconciliation loom large. Internally, although constructive work has been done by CEC, it will

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continue to grapple with its financial problems and it is clear that more churches will have to contribute more money. At present about 80 per cent of the finances are contributed by only eleven churches in Western Europe.

At a final press conference Dr Glen Garfield Williams, the General Secretary, gave his assessment of the VIIIth Assembly and he outlined the challenge for the future.

He said: "This Assembly has affirmed the status of CEC very clearly. It has been affirmed by the sustained interest of the kind of work we have been doing and in the support that is given for the continuation of that work. We have been asked to rethink our methods in order to become more effective, and that is a sign of stability".

However, we cannot close our eyes to the fact that we are facing a serious financial crisis which will call for a good deal of hard work and I have already begun conversations with responsible people". Dr Williams said that CEC was setting itself the task of restoring financial equilibrium within "two to three years".

He said "Maybe that is attempting the impossible. The CEC has never been viable financially, but now we are going to try to make it so".

EPS

CHILEAN CARDINAL VISITS WCC HEADQUARTERS

Geneva (EPS) - Cardinal Raul Silva Henriquez, Archbishop of Santiago, Chile, known the world over for his concern for human rights violations, paid an official visit to the World Council of Churches, 25-26 October.

The courtesy visit was an official acknowledgment by the Cardinal of the help extended to the Chilean churches and, in particular, to the Vicariate of Solidarity, since the overthrow of the Allende government in 1973.

The Cardinal, who had previously visited Belgium, Austria - where he received the Bruno Kreisky Award for Human Rights - and Rome, addressed the staff of the World Council in a worship service and was welcomed by Dr Philip Potter, general secretary of the WCC.

Following private meetings with Dr Potter, the Cardinal gave a Press Conference where he said that he hoped that the negative response the church had received from the Chilean government regarding the return to Chile of all exiled citizens was only a temporary no.

He also said that he deplored the poverty and the economic situation in Chile. The economy, he commented, should serve all the people and not the people serve the economy.

The Cardinal also had a two-hour meeting with WCC staff members from Latin America reviewing the cultural, economic, social and political situation on the continent from an ecumenical perspective.

The Cardinal, who is 74, has been noted during all his ministry in Chile for his concern for the poor and working class and for many years combined his pastoral ministry with the running of self-development programmes.

NICARAGUAN EVANGELICALS CALL
FOR PARTICIPATION IN THE REVOLUTIONARY PROCESS

Managua (EPS) - The evangelical church in Nicaragua made its political, military, moral and spiritual contribution to the struggle for the liberation of the country in the recent revolution, and as such believes "that the Nicaraguan evangelical churches should have a representative in the Council of State".

This statement came at the end of the second interdenominational retreat of evangelical pastors in Nicaragua held early October at the Baptist Camp, "Mount of Olives", Managua.

In a two-page significant and powerful declaration entitled "Pastors in the time of reconstruction - declaration of the 500", the pastors and evangelical leaders gave thanks to God "for the victory of the Nicaraguan people, and for the instrument of freedom - the Sandinista Front of National Liberation".

The group also declare their recognition of the new government of national reconstruction and recognize the Sandinista Front as the "legitimate authorities of our nation".

Committing themselves to total cooperation "that the government may develop for the real benefit of the people", the group emphasized that "our participation in any human project is relative to our loyalty and faithfulness to the Lord Jesus Christ".

The group further state that national reconstruction should be based on "fundamental principles of social justice, respect for human dignity, adherence to the spread of truth, and the full and complete exercise of liberty".

While congratulating the government on their programme the group also "rejoice in liberty of worship", a liberty, they state, which includes unrestricted circulation of the Bible and other Christian literature.

Talking of the revolutionary process the declaration of the group sees this to mean the formation of "new men, of a just and brotherly society". They express their belief that these ideas "have their abundant and real fulfilment in Jesus Christ".

"We hope for the integration of the entire country, the ending of conflicts between classes, of under-development, of political and economic dependence, and of the marginalization of ethnic and cultural groups", says the declaration while exhorting churches to live the Christian commitment to the Gospel; to intercede in prayer for "those who govern us": to stimulate confidence in the government, and to exercise a "ministry of reconciliation" in the life of the people.

A call to participation in the political life was also included in the group's declaration urging Christians to study the government's programme and the "scientific methods of analysis in order to understand the mechanisms of the society in which we live".

(more)

While condemning all intents at counter revolution the group expressed the belief that the Sandinista Committee of Defense is a place "for Christian witness and service", especially in such areas as health, literary, education and "development of social and revolutionary conscience".

In a final protest the group called for an end to the "20-year long blockade against the sister people of Cuba" by the USA and "demanded" that sister churches in the US "unite in protest and take effective measures" to end the blockade, which they say "is sinful".

EPS

DUTCH CHURCHES SUPPORT
PATRIOTIC FRONT

Amsterdam (EPS) - Agencies of the two Reformed Churches in the Netherlands have each given US \$ 12,500, and the Dutch Inter-Church Aid has given \$ 2,500 (total \$ 27,500) to the Patriotic Front of Zimbabwe, to help with the expenses of secretarial and support staff at the constitutional conference, now in its ninth week in London.

The grants were announced in London on 23 October. They follow a gift of US \$ 35,000 made for similar purposes by the World Council of Churches' Special Fund to Combat Racism, in September.

In giving the money the agencies say that without identifying themselves with Patriotic Front policy as such they decided that the reaching of a peaceful solution in Rhodesia should not be endangered by the financial and practical difficulties of one of the delegations.

EPS

NEW BCC GENERAL SECRETARY
NOMINATED

London (EPS) - The Rev. Philip Morgan has been nominated as General Secretary of the British Council of Churches (BCC) with effect from 1 September 1980. The nomination has to be approved by the next meeting of the BCC's Assembly in London on 19 November.

Mr Morgan, 49, has been the General Secretary of the Churches of Christ in Great Britain and Ireland since 1967 and is a member of the BCC Assembly. He is currently the chairman of the Division of Ecumenical Affairs dealing with issues of mission and unity.

He has been deeply involved in church unity discussions for many years and is fully conversant with the possibilities and problems of ecumenism at local, regional and national levels in the life of the churches.

Mr Morgan will succeed the Rev. Harry Morton as chief executive of the BCC.

EPS

SACC EXECUTIVE BACKS
TUTU

Johannesburg (EPS) - In a further development here over the repercussions from an interview given by Bishop Desmond Tutu, general secretary of the South African Council of Churches in Copenhagen in September, which resulted in the Bishop being questioned by government ministers (EPS No.28 - 18 October 1979) - a statement has now been issued from a joint meeting held on 15 October of the SACC Executive Committee and leaders of member churches.

The statement unequivocally supports Bishop Tutu's stand, saying he is "under an obligation to express his convictions" and that having heard the Bishop's reasons for saying what he did the meeting believed that "any retraction of or apology for his statement ... would constitute a denial of his prophetic calling".

The statement further recognizes that in the SACC member churches there is a significant constituency who support what he said but "who are inhibited by law from discussing it". They also recognize that there are others in the churches who are committed to fundamental change in South Africa but "whose views as to the nature and extent of economic pressure for such change are different from those of Bishop Tutu".

The statement concludes "We will not allow any single member of the body of Christ to be isolated for attack when we are sure that his primary commitment reflects, as does Bishop Tutu's, those values for which each of our member churches firmly stands. In this matter, therefore, the state is dealing with all the member churches of the SACC".

EPS

AACC APPEALS FOR SUPPORT
FOR CHURCHES IN SOUTH AFRICA

Nairobi (EPS) - The All Africa Conference of Churches has appealed to its member churches, National Christian Councils and fraternal affiliates to pray for the church in South Africa which has recently come under a serious attack in the country.

In a pastoral letter, the Rev. Clement H. Janda, Associate General Secretary, said the attack was mainly directed at the South African Council of Churches and its general secretary, Bishop Desmond Tutu.

"The Christian community throughout the continent, indeed the whole world, cannot remain silent over this issue, as the substance of the vicious attack concerns the very centre of the church's witness", Mr Janda declared.

He urged all the churches and church-related agencies "to do all that is needful in your area, country or constituency, to raise moral support for the church in South Africa which is trying in a very difficult situation to witness to the Gospel of Jesus Christ".

EPS

NATIONAL COUNCIL OF CHURCHES
FOR INDIA

Delhi (EPS) - The XIX Assembly of the National Christian Council of India, which met in Delhi, 4-8 October, took final steps to transform itself into the "National Council of Churches of India" by adopting a series of amendments to its constitution to change its name, redefine its functions, and effect some changes in procedures.

Membership in the council of churches will be open as before to organized churches and regional Christian councils within India. Associate membership will be open to missionary societies with offices in India and to NCC-related, all-India, Christian organizations "whose mission is ecumenical", and who have agreed to have a representative of the NCCI on their governing bodies. The centrality of the churches in the Council is ensured by making a minimum of 80 per cent of the delegates to the Assembly representatives of churches. The rest will be composed of those from regional bodies, 10 places being given to representatives of associate members by rotation.

The decision to change from a "Christian Council" to a "Council of Churches" was made by the previous Assembly in 1976. It comes as a natural culmination to the changes that have affected the Christian enterprise in India since the NCCI began in 1914 as a National Missionary Council. It then consisted of representatives of foreign missionary societies functioning in India. With the integration of church and mission and the growth of the self-hood of the churches, besides the increasing participation in and responsibility of churches and institutions for nation-building in free India, the emergence of a council of "churches" has come about gradually, and has now been given proper shape.

The Delhi Assembly had as its theme "Seek the Lord and live" (Amos 5:6). Its five commissions, into which the delegates divided themselves, discussed and reported on what this implied in the Indian situation today. The Assembly was conscious of meeting at a time of political uncertainty and confusion, and recalled that the last Assembly had met in the shadow of the emergency. Unity was discussed by a NCCI Assembly for the first time in 20 years, and the report affirmed that the Council should remain an enabler and facilitator of bilateral negotiations for unity as well as take practical steps to encourage the movement towards fuller unity.

The commission's report highlighted four national issues: the oppression of people under the caste system and the plight of Christians of Scheduled Caste origin, the rights of religious minorities, emancipation of women, and safeguarding the rights of children. The NCCI was called upon to take steps to strengthen local efforts to protect religious freedom.

Discussions in the Assembly on relief work and development was reflected in the commission report on "new styles of Christian action". It recommended that CASA (Christian Auxiliary for Social Action) continue its relief and development programmes, and the NCCI should study in depth the whole concept of development and social justice, and make the results available to the churches and CASA. CASA is an autonomous body related to the NCCI

(more)

CHURCH PLANE ARRIVES
IN KAMPUCHEA

Geneva (EPS) - A stretched DC 8, chartered in the name of the World Council of Churches' Commission on Inter-Church Aid Refugee and World Service, and the Christian Conference of Asia, landed in Phnom Penh, Kampuchea on 30 October, thus delivering the first visible results of the WCC/CCA appeal to that needy country.

On board the aircraft, which left Frankfurt, FRG, at 16.00 hs on Sunday, 28 October, were medicaments and general and specialized medical supplies and high protein food.

Accompanying the cargo were Rev. Jean-Louis Clavaud, a member of the WCC/CCA team which visited Kampuchea early in October and who will set-up office in that country to oversee the reception, supervision and distribution of the food and equipment, liaise with the government authorities and coordinate WCC/CCA efforts with other relief organizations, and Dr Stuart Kingma, of the Christian Medical Commission, another member of the October team, who will oversee installation in the hospitals of the more specialized medical equipment on board the charter.

A WCC/CCA barge left Singapore, with 1,300 tons of food and other items for the port of Kompong Som, on 29 October. Journey time is expected to be four to five days.

EPS

LWF TO GIVE US \$ 1.5 MILLION
FOR KAMPUCHEAN RELIEF

Geneva (EPS) - The Lutheran World Federation's (LWF) department of world service is making a contribution of US\$ 1.5 million for three months for relief in Kampuchea. The announcement (29 October) by the LWF said that the programme would be undertaken by a consortium of relief agencies. At the same time the LWF urged support for the World Council of Churches/Christian Conference of Asia appeal saying, in the words of Dr Bruno Muetzelfeldt, director of world service for the LWF: "it's important to deal with the problems ... in Kampuchea from as many sides and through as many channels as possible".

EPS

LATIN AMERICAN ECUMENIST
DIES

Buenos Aires (EPS) - The Rev. Roberto Rios, Rector of the Evangelical Higher Institute of Theological Studies (Instituto Superior Evangelico de Estudios Teológicos, ISEDET) since 1971, died on 4 October in Villa Gesell, Buenos Aires Province. He was 54.

For many years his service was centred in the pastoral work of the Evangelical Methodist Church in Argentina. He served in such centres as Cordoba, Santa Fe and Rosario as well as Buenos Aires.

He participated in the World Council of Churches' Church and Society Conference in Geneva in 1966, and was a member of the WCC's Commission on the ecumenical sharing of personnel and of the scholarship office.

EPS

which works in cooperation with the churches and receives funds locally and from outside relief and development agencies.

The Assembly finally adopted a message to the churches which declared that members of churches "must be encouraged to participate in the ongoing struggles of all people, not confining themselves to the Christian minority." It noted that while the increasing participation of women in decision-making processes in the Church and society was an encouraging trend, cultural factors were still stumbling blocks to their fuller participation. "The Church should make every effort to break this social pattern."

EPS

STUDENTS FROM THIRTY COUNTRIES ATTEND 28TH BOSSEY GRADUATE SCHOOL

Geneva (EPS) - No less than 60 students from 30 countries and from all Christian confessions are participating in the 28th graduate school of ecumenical studies which opened on 16 October at the Ecumenical Institute of Bossey. The theme of this year's school, which lasts until the end of February, is "The Kingdom of God and the Future of Humanity".

During the opening ceremony of this year's school, the general secretary of the World Council of Churches (WCC), Dr Philip Potter, remembered how the ecumenical awareness gained at Bossey, has been a unique experience for a good number of men and women who now serve in responsible positions in the churches and whose ecumenical enthusiasm dates back to their time at Bossey.

Dealing with the significance of the theme of the Kingdom of God, Dr Potter noted that since 1910 each large ecumenical conference has dealt with the promises and demands of the Kingdom.

These questions are today central to the WCC programme "Towards a just, Participatory and Sustainable Society", and to the WCC's world mission conference, next May in Melbourne on the theme "Thy Kingdom Come".

Among the numerous representatives of religious organizations present at the opening ceremony was noted the faithful presence of the WCC's first general secretary and founder, 33 years ago of the Bossey Ecumenical Institute, the Rev. W.A. Visser't Hooft.

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(2364)

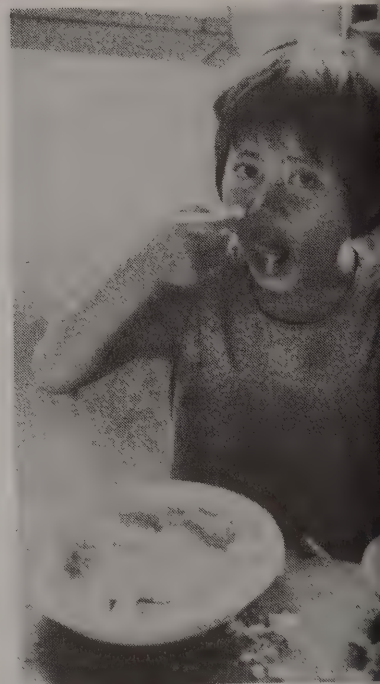
KAMPUCHEA

Following the return of a WCC/CCA team from Kampuchea an appeal for US \$ 2.5 million was launched for food and material aid for the suffering people of that land. These photographs were taken during the visit by the WCC's Asia Secretary, Rev. Wm Tung.

- (2364) The people begin to smile in Phnom Penh.
- (2365) Market trading has revived - meagre rations of rice are used as the barter currency.
- (2366) Three spoonfuls of rice mush is the ration in Kampuchea's orphanages.
- (2367) In one of the three pharmaceutical factories now reopened in Phom Penh.
- (2368) Children are hungry but not starving said a WCC team following a visit to Kampuchea.
- (2369) The overflow from one of Phnom Penh's hard-pressed hospitals: now to be supported by the world's churches.
- (2370) Another sign of renewal of industrial activity in the country is the reopening of textile factories.
- (2371) The prison of Toul Sleng where 30,000 people were executed during the time of the Khmer Rouge government.
- (2372) A main street in the ghost-town like atmosphere of Phnom Penh.
- (2373) In a systematic campaign to rid the country of Western influence the Khmer Rouge government blew-up the Phnom Penh Central Bank.

(Full story - EPS No. 28, 18 October)

(2371)



(2372)





(2366)



(2367)



(2369)



(2370)

(2373)





2362



2361



2360



2363

THE CHURCH IN CHINA

Before the revolution there were three million Catholics and one million Protestants in China. Then the curtain fell over the churches. In the last few months, however, observers have noted "opening signs" from the Chinese authorities.

(2359) For many years, the doors of Catholic and Protestant Churches in the Peoples' Republic of China were closed. The cultural revolution, which started in 1966, brought tribulation and repression to the Chinese Christians. Among the few open churches with worshipping communities, the ones known abroad are:

(2360) The only Protestant parish in Peking, which is run by:

(2361) The Reverend Kan Shue Ching receives hundreds of faithful every Sunday.

(2362) The Catholic Parish of the Immaculate Conception. The new Bishop of Peking, Fu Ti-Shan, who was elected without the Vatican's approval, comes from the same parish.

(2363) Early in the morning, Catholics meet in this church.

Photos: Hans-Wolfgang Hessler

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THE NEXT EPS WILL APPEAR ON 22 NOVEMBER 1979

CHURCHES CALLED TO PROMOTE
PALESTINIAN RIGHTS AND WELFARE

Nicosia (EPS) - Ways in which the world's churches can work better with Palestinian refugees after 30 years of engagement in the area was the subject of a consultation held here 4-8 November. The conference brought together more than 70 churches and community leaders from the Middle East, and representatives of voluntary and inter-church aid agencies who financially support projects among the refugees.

It was called by the Middle East Council of Churches (MECC) in cooperation with the Commission on Inter-Church Aid, Refugee and World Service (CICARWS) of the World Council of Churches (WCC). The last consultation of this type was held in 1969.

The political problems of the area loomed large in the discussions and were reflected in the consultation's message to the churches which noted the acceptance on the part of churches that there can be no solution to the Middle East situation without a solution of the core problem - the right of self-determination and statehood of the Palestinian people.

Earlier in his address to the consultation, Dr Leopoldo Nilus, director of the WCC Commission of the Churches on International Affairs, recalled that the Central Committee of the WCC had said in a statement in 1969 that no lasting peace was possible without respecting the legitimate rights of the Palestinian and Jewish people presently living in that area.

The message noted that many of the world's churches have moved ahead of some government and political organizations in acknowledging the fact that the Palestine Liberation organization (PLO) has emerged as the representative of the Palestinian people. Some churches have also urged that governments consider this fact in their Middle East work. The message also calls on churches "to promote the idea that the PLO be admitted as full partner into any deliberations dealing with the future of Palestine and of the Palestinians".

The message pointed out that some interpretations of biblical scripture related to the state of Israel which have been a subject of misunderstanding between churches have been cleared although the confusion resulting from them has not been fully removed.

In addressing themselves specifically to the programmes with refugees, the consultation declared that all programmes should encourage Palestinians living in the occupied territories (West Bank and Gaza) to remain on their land, thus helping to preserve Palestinian identity and dignity. This directive emerged following statements which expressed anxiety over the emigration of large numbers of workers from the West Bank to the oil-rich gulf states.

Priority in the future for the church-related programmes will be given to three main areas. Health care is one of these, with particular attention to the training of staff in social work, community organization, and project planning and formulation. Basic health training should be encouraged, as should a greater active participation of the population in the programmes.

(more)

The second area of priority should be self-help and community development projects, such as cottage industries, land reclamation, dairy farms and fisheries.

Education, particularly vocational training, is the third priority area defined by the consultation. Vocational training for women was emphasized "in order not to lock them in traditional female jobs".

The consultation also took far-reaching decisions on the organization and financing of the programmes, and asked the MECC to consider urgently how a substantial contribution to the budget may be secured from the MECC member churches, thus reducing the degree of dependence on funds from agencies outside the area.

EPS

WCC EXPRESSES CONCERN OVER BANNINGS IN SOUTH AFRICA

Geneva (EPS) - The World Council of Churches has expressed concern over the banning of the WCC, the South African Council of Churches (SACC) and several other organizations in "one part of South Africa".

In a message to Bishop Desmond Tutu, general secretary of the SACC, Dr Philip Potter, general secretary of the WCC, fully endorsed Bishop Tutu's statement in which he said that the banning was "illegal and abhorrent to the international community".

Bishop Tutu made the statement on an order issued by the "government" of the so called independent territory of Transkei within South Africa, banning altogether 34 organizations. (Transkei was created by the South African government as part of its Bantustan policy and is recognized by no government except that of South Africa).

Bishop Tutu appealed to the Transkei authorities not to make it a crime to be a Christian in Transkei. "The whole banning exercise would really be completely ridiculous judging from the strange assortment of organizations declared to be unlawful," he told a press conference. "It would be totally ridiculous were it not for the serious consequences for the people of Transkei".

Dr Potter expressed concern also about the effects of the action on the work of the WCC's member churches in that part of the country, especially on humanitarian programmes.

His message assured Bishop Tutu of "continuing intercessions and support from churches in the fellowship of the WCC for SACC and your leadership."

The bannings were deplored also by the United Congregational Church of Southern Africa and the Presbyterian Church of Southern Africa. The president of the Methodist Church of Southern Africa, Rev. Andrew Losaba, said that while the bannings were distressing and an assault on the mission of the Church, they were not surprising because hardly 18 months ago the Transkei authorities had banned the Methodist Church itself, "which had pioneered in education and had cared for the people."

EPS

DISCIPLES COUNCIL EMPHASIZES
UNITY AND LIBERATION

Kingston, Jamaica (EPS) - Representatives from Disciples of Christ bodies in 12 nations, meeting for the first time, reaffirmed Christian unity as central to Disciples thought and practice, urged churches to study the meaning of God's kingdom, and set up a means of continuing official relationships.

The Disciples Ecumenical Consultative Council meeting held here 7-12 October drew key church figures from Disciples churches in the United States, Canada, Jamaica, Argentina, Australia, Paraguay, New Zealand, Great Britain, Mexico, Puerto Rico, Zaire and New Hebrides. There were representatives from Indonesia, the Philippines and India also, where Disciples are related to united churches.

Much of the time was spent on Bible study and consideration of the theme of the World Council of Churches conference in May 1980 at Melbourne on the meaning of God's kingdom in relation to world mission and evangelism.

The 98 persons taking part developed a statement in which they encouraged Disciples in all places to pray for each other and for the whole of Christ's church. They affirmed Disciples work and study with other Christians at all levels of church life.

They took note of union conversations involving Disciples in the United States, Canada, the United Kingdom and New Zealand, and possible new union talks in Jamaica and Argentina and encouraged Disciples into full organic union where possible.

"The disunity of the church contradicts the very promise of the kingdom and negates the goal that the church is called to serve," said the statement. "Hence, we believe that there is no more urgent task before us than the reclaiming of the vision of one church - holy, catholic apostolic."

The statement noted reports from Great Britain and New Zealand that independent churches from America were trying to subvert their ecumenical efforts and woo away congregations with money and freely-supplied ministers.

The statement expressed "pain" over the divisive efforts and said that they made it all the more important for Disciples to reaffirm their Christian unity heritage and the commitment to pursue it at all levels.

With nearly 40 per cent of the participants being from developing nations, the Disciples statement strongly reflected the Third World concern for liberation. Noting biblical concern for the down-trodden, suffering and oppressed, the council asserted that liberation is an indispensable element in evangelism.

"Churches in Third World countries continue to suffer from imported western-supported patterns of 'mission and evangelism' which are irreconcilable with our understanding of the gospel and emphasize a highly individualistic sense of Christian conversion," the statement said.

"It emphasizes life beyond death at the expense of authentic Christian compassion for life as experienced now. It tends to ignore social exploitation, structural injustices and people's movements which strive to overcome these evils."

(more)

The liberation theme had been hammered home by Dr Emilio Castro, director of the Commission on World Mission and Evangelism of the World Council of Churches; Dr Ronald O'Grady, associate general secretary of the Christian Conference of Asia; Dr Beatriz Couch, theology professor from Argentina; and Dr Koson Srisang, former general secretary of the United Church of Christ in Thailand, now on the staff of the WCC.

The unity of women and men in the service of God was one liberation element stressed. Congregations were challenged to open up their pulpits to women ministers.

The council encouraged Disciples in all countries to join in the various World Council of Churches studies, including consideration of what it means to pray "Thy Kingdom Come".

EPS

WCC/CCA SHIPMENTS OF RICE FOR KAMPUCHEA

Geneva (EPS) - Rice, the staple food of the people, is the highest priority need in Kampuchea, and the first 1,300 tons of it reached the country on 4 November, sent by the World Council of Churches' Commission on Inter-Church Aid, Refugee and Relief Service and the Christian Conference of Asia.

Further shipments are being done in cooperation with other partners; two boatloads are leaving Singapore this week and two more in the next three weeks, making an additional total of more than 4,000 tons.

Rev. Jean-Louis Clavaud is now stationed in Pnom Penh as WCC/CCA representative, and Dr Stuart Kingma of the WCC's Christian Medical Commission is returning after a 10-day visit (see EPS No.29, page 9).

WCC and CCA have accepted full responsibility for rehabilitation of two pharmaceutical production laboratories, and one factory producing cotton-wool and such other supplies. This involves providing the services of an engineer. Materials required will be shipped from Europe and within Asia soon.

Additional projects will be initiated in the near future for bicycles, motor-bikes, school supplies, cooking utensils, and such other items of daily use.

EPS

BRAZILIAN CARDINAL VISITS
WCC HEADQUARTERS

Geneva (EPS) - "The whole Church is fighting for human rights. This is the only way young people will hear the Church now. Our most important activity is the defence of human rights, both for individuals and in the social, political and religious areas," said Cardinal Paulo Evaristo Arns of Sao Paulo, Brazil, during his first visit to the World Council of Churches here on 12 November. He added: "We are fighting for the poor, for those who have no voice and no strength to fight for themselves, for all who are persecuted."

A leading ecumenist in Latin America and well known for his championing of human rights, the Cardinal pointed out: "Christian unity is perhaps the greatest duty we have, for if the people feel divided, they have no motivation. In a situation of suffering such as ours, Christians find their strength in unity." Ecumenism, he felt, is the source of great hope and strength to those who are fighting the massive repression in Brazil, prevalent since 1968.

Several denominations have combined to form the "Cone-Sud" (Southern Cone) Committee, which distributes information about exiled, disappeared and persecuted people in Uruguay, Chile, Argentina, Paraguay and Brazil, and also publishes information on repression and the persecution of the Church.

Three years ago, the Cardinal, together with President Jimmy Carter, received a doctorate honoris causa from the University of Notre Dame (USA) for his work in the defence of human rights.

EPS

CHRISTIAN HOWARD
HONOURED

London (EPS) - Miss Christian Howard, a former member of the World Council of Churches' Faith and Order Commission, active in ecumenical work in Great Britain, has received a Lambeth MA from the Archbishop of Canterbury, Dr Donald Coggan, in his retirement honours list.

This is the second Lambeth degree awarded to Miss Howard; she received the Lambeth Diploma in Theology in 1943.

Miss Howard is a member of the general synod of the Church of England, and, as such was a member of the delegation from the church which visited the WCC earlier this year. She is also one of the leading campaigners in the Church of England in favour of the ordination of women.

The Lambeth degrees named after the Archbishop's Palace in London are an ancient means given to the Archbishop of Canterbury to recognize outstanding work for the church.

EPS

LATIN AMERICAN CONSULTATION ON REFUGEES
MAKES SEVERAL PROPOSALS

Geneva (EPS) - The first Latin American consultation on refugees, convened by the World Council of Churches in cooperation with the Episcopal Church of Costa Rica, met in that country in San José 8-12 October to review the situation of Latin American refugees in the global context and make proposals for future programmes and strategies.

The consultation throughout emphasized the Church's ministry to refugees, and this was underlined in the opening address given by Mr Rodrigo Altman, Vice-president of the republic.

Participating in the consultation were delegates of churches and ecumenical committees of 15 countries besides the Catholic Relief Services, UN High Commission for Refugees, CARITAS, International Social Service and the Salvation Army.

In making several recommendations the consultation denounced national security policies which subordinate human rights to financial considerations such as foreign investments, resulting in oppression, forcing people to opt for exile.

Governments were urged to give assent to the UN Refugee Convention and abide by its provisions. Latin and Central American governments were asked to grant asylum to refugees of these regions. Repatriation of these refugees was encouraged.

The consultation recommended that the First World be kept informed of the inter-relation between the presence of transnational corporations and oppression in the Third World, and that dialogue be initiated between the TNC executives and churches.

In an open letter to churches the consultation declared that the plight of refugees in Latin America "was not accidental, it is closely linked to our history of oppression and poverty, and is a result of a persistent violation of the fundamental rights of the human being by those in power."

It said: "We as Christians recognize our historical complicity in the face of this structural injustice for after all we have consented with our silence and insensibility...", but noted "with deep thanks those who from within and without our continent have given us examples of a sacrificial ministry on behalf of refugees."

"Since God is the God of the oppressed, and we are God's through Jesus Christ, we trust that the people of God will know how to respond and contributed to this challenge and ministry."

EPS

ANGLICAN PRIMATE TO DISCUSS GUIDELINES
FOR VISITS BY WOMEN PRIESTS

London (EPS) - The future of Anglican/Roman Catholic relations and what the procedures should be for preparing the official Anglican response to the three agreed statements issued by the Anglican/Roman Catholic International Commission (ARCIC) are expected to be on the agenda of the first meeting of the Primates of the Anglican Communion which will be held at Ely, England, from 26 November to 1 December.

Also likely to be on the agenda is the question of guidelines for visits by women priests to provinces (like the Church of England) which neither ordain women nor allow women priests validly ordained in other provinces to exercise their ministry.

Regular meetings of the Anglican Primates were recommended by the 1978 Lambeth Conference, at the suggestion of the Archbishop of Canterbury, Dr Donald Coggan, as one means of improving communication within the Anglican Communion and preventing the kind of disarray resulting from the ordination of women.

EPS

AUSTRALIAN PRESBYTERIAN CHURCH
TO WITHDRAW FROM WCC AND ACC

Melbourne, Australia (EPS) - The Presbyterian Church of Australia has voted to withdraw membership from both the World Council of Churches and the Australian Council of Churches.

The decision was made by a substantial majority vote, at the Church's recent national assembly.

The newly elected Moderator General, the Right Rev. James Mullan, foreshadowing the resolution, said he hoped the Church's aid activities and other humanitarian works would be unaffected.

The decision was made because of concern about the WCC's Programme to Combat Racism.

The decision of the Presbyterian Church of Australia to withdraw was not unexpected. The Church is made up of Presbyterians who elected not to become part of the Uniting Church in June 1977, a union of Presbyterian, Methodist and Congregational Churches. Those who allied themselves with the continuing Presbyterian body are declaredly more conservative in theology and politics.

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THE NEXT EPS WILL APPEAR ON 29 NOVEMBER 1979

CHRISTMAS MESSAGE 1979

by Dr Philip A. Potter
General Secretary, World Council of Churches

The coming of Christ nearly two thousand years ago was heralded as the arrival of the "reign over the house of Jacob for ever; and of his kingdom there will be no end" (Luke 1:23). The wise kings coming from afar enquired: "Where is he who is born King of the Jews?"

During the past centuries there has been no lack of utopias and promises of a king. This symbol of the king envisages the individual or corporate expression in every society of order over chaos, of justice over oppression, of peace over war, of unity over divisions that destroy, of healing and wholeness over sickness and fragmentary human existence, of the victory of the forces of light over the powers of darkness. At no time in history as now has there been such a heightened consciousness of what realm is appropriate for true human and created life in community. At no time in history as now have there been such massive means and extraordinary possibilities for achieving this ideal of the king. And yet, as we move into the last decades of the second millenium of the Christian era, the gap between the ideal and reality is greater than ever.

The year which is ending has seen several tyrannies put down by the people enraged by brutal denial of their struggle to realise true kingship. That rage has been all the greater when powers which cherish this ideal, in their selfishness and fear, have upheld such tyrannies. The doctrine of national security has been invoked to mask military oppression, imprisonment, torture, media and psychiatric manipulation, to discredit, maim and destroy those who give voice to this ideal with their lives. Tyranny in our time has become the instrument of genocide. And yet, the 1970s have seen a surge of awareness of the ideal of the king by people everywhere and the determination of a few to be living, sacrificial embodiments of it.

For Christians the ideal of the king became a reality in the birth of Christ. The word of God the King was, as the Psalmists sang, that he reigns in the saving power of righteousness, justice, steady love and peace. This word became flesh in the Babe of Bethlehem. Divine majesty was manifested in human weakness. The Maker and Sustainer of the universe became the obscure village carpenter in a colony of the vaunting Roman Empire. His kingly rule was like seed growing secretly, like leaven in the dough, like wheat among the weeds, like hidden treasure - unseen, unheard, unknown, but active, effective and promising for those who had eyes to see, ears to hear and the will to work and find. He came in our midst proclaiming: "The time is fulfilled. The Kingdom of God has drawn near. Repent and believe in the Gospel." And this he did by making visible what defines the calling of the King, as the Psalmist declared:

He delivers the needy when he calls,
the poor and him who has no helper.
He has pity on the weak and the needy
and saves the lives of the needy.
From oppression and violence he redeems their life;
and precious is their blood in his sight.

(Ps. 72:12-14)

So precious is the blood, the life of the needy that he gave his own blood to unite them, as well as those who deprive them, to the almighty love of God and to break the power of sinful rebellion against God's will and purpose. Him God raised from the dead and gave us the endless life of the Kingdom until he comes again to manifest in its fulness his eternal reign.

Jesus our King taught us to pray: "Your Kingdom come". And this means sharing the bread of God's creation; being forgiven and forgiving that we may be united together in the kingly life of justice, love and peace; and being delivered from the forces of evil which deny this life. But His prayer is a command that we all become a kingdom of priests, sacrificially mediating God's sovereignty of good over all creation.

As we worship the new-born King this Christmastide and herald the perilous 1980s, may we receive, pray for and proclaim the Kingdom of God in life and act, knowing that "the Kingdom of God is not eating and drinking, but justice, peace and joy, inspired by the Holy Spirit" (Romans 14:17).

*

WIDE IMPACT FOR WCC'S STUDY ON WOMEN AND MEN

Geneva (EPS) - A questionnaire which asks women and men about the new situation in which they live in their church and society has grown from some 3,000 to 65,000 copies over the last year and it has been translated by local users into about 12 languages.

This activity is an integral part of the World Council of Churches' Faith and Order study on "The Community of Women and Men in the Church". The study, which began in 1978, is expecting to receive responses from groups around the world by the end of March '80 and, on the basis of this response, will be making plans for an international consultation, expected to take place in 1981.

The agenda for the international consultation will include the reflection on the impact of new partnerships for theology, church and family life. Responses to the Study thus far indicate concern about how to express new relationships and collegiality for women and men in Christ in terms of questions of changing personal identity and social roles, interpretation of scripture and tradition, church structures, theological education and worship, with particular attention to the difficulties that women face in attempting to enter leadership and decision-making levels of the church, and the new issues that emerge after they do so.

DENE NATION REPRESENTATIVES
VISIT WCC

Geneva (EPS) - A representative of the Dene Nation, an aboriginal group in Northern Canada which has proclaimed itself a nation within that country, is visiting seven European countries to forge links of support and solidarity for the struggle of his people to achieve recognition.

Stephen Kakfwi, an elected leader of his people, from Yellowknife, N.W.T., accompanied by Hugh McCullum, staff co-ordinator of Project North, an inter-church coalition based in Toronto, met with officials of the World Council of Churches' (WCC) Programme to Combat Racism (PCR) and the Commission on Inter-Church Aid, Refugee and World Service (CICARWS) before leaving for Belgium, Holland, Germany, Denmark, Sweden and England.

They will be meeting with church development agencies as part of an international strategy to gain support for the Dene, who have been attempting for several years to bring the Canadian government to the negotiating table.

"We have a history that is far older than the arrival of the Europeans on our land just over 100 years ago. We have signed no valid treaties and we have never surrendered our land to the occupiers. We seek the internationally recognized right to self-determination and control of our own lives. Instead the Canadian government offers us welfare, assimilation and despair so that the rich natural resources of our land can be turned over to multi-national corporations," Kakfwi told WCC officials.

The 15,000 Dene traditionally occupy and use 450,000 square miles of Northern wilderness in a subsistence hunting and fishing culture. In recent years, Canada has viewed the North as a resource storehouse of oil, natural gas, minerals and hydro power, ignoring its requirement to negotiate settlements with aboriginal people.

"Canada has an undeserved reputation abroad for justice. If Europeans could see the institutionalized racism practiced by the governments there, this reputation would be seriously challenged," Kakfwi said.

Project North, a coalition of Roman Catholic, Anglican, United, Presbyterian Lutheran and Mennonite churches, has been at the forefront of the churches' support for the right of the Dene and other Northern Native groups to a just settlement of their claims with Canada.

For the last three years, the Dene have received grants from the special fund of the Programme to Combat Racism, a recognition, they say, of their fight against racism and their links with the Third World.

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KEY TO ABBREVIATIONS

AACC	:	All Africa Conference of Churches
CCA	:	Christian Conference of Asia
CCIA	:	Commission of the Churches on International Affairs
CCPD	:	Commission on the Churches' Participation in Development
CEC	:	Conference of European Churches
CICARWS	:	Commission on Inter-Church Aid, Refugee and World Service
CMC	:	Christian Medical Commission
CWME	:	Commission on World Mission and Evangelism
EDCS	:	Ecumenical Development Cooperative Society
EEC	:	European Economic Community
ELTSA	:	End Loans to Southern Africa
FSPC	:	Federation of Swiss Protestant Churches
GDR	:	German Democratic Republic
ICYE	:	International Christian Youth Exchange
LWF	:	Lutheran World Federation
OAS	:	Organization of American States
SOEPAX	:	Committee on Society, Development and Peace
SYNDESMOS	:	World Fellowship of Orthodox Youth Organizations
UDPS	:	Universal Day of Prayer for Students
WARC	:	World Alliance of Reformed Churches
WCC	:	World Council of Churches
WSCF	:	World Student Christian Federation
YMCA	:	Young Men's Christian Association
YWCA	:	Young Women's Christian Association

NEW ZEALANDER IS TO HEAD UP
WCC COMMUNICATION DEPARTMENT

Geneva (EPS) - A 36 year old Anglican priest and journalist from New Zealand has been appointed as director of the World Council of Churches' department of communication. John Bluck succeeds Jürgen Hilke from the Federal Republic of Germany, and will take up his position on 1 January 1980.

Since 1977, Mr Bluck has lived in Geneva with his wife Elizabeth and their two children, serving as editor of "One World", the WCC's monthly magazine, and the "Risk" book series. He has also been actively involved in the restructuring of the Council's communication work.

This is currently carried out by a 34 member team responsible for a language service, media liaison, film and visual arts, radio and television production, periodical and book publishing and a weekly press service in English and French.

Mr Bluck was first engaged in the ecumenical movement outside his own country through the Christian Conference of Asia, and later at the WCC's Nairobi Assembly, where he served as co-opted editorial staff.

Before joining the World Council, Mr Bluck was editor of the ecumenical newspaper "New Citizen", published by the Methodist Church of New Zealand. He also taught journalism and was a frequent broadcaster, columnist and public speaker with a special interest in developing a Christian critique of the mass media. His ideas on that subject are presented in a recent WCC publication "Beyond Neutrality".

After graduating as a Master of Arts from the University of Canterbury in Christchurch, New Zealand, and Episcopal Theological School, Cambridge, Mass. USA, as a Bachelor of Divinity, Mr Bluck spent a year as staff writer on the staff of Boston's Roman Catholic weekly "The Pilot".

Since joining the World Council staff, the new director has travelled widely on writing assignments. His coverage of the last Lambeth Conference won a best feature award from the Associated Church Press in North America.

EPS

WCC FINANCES REOPENING
OF TWO PHARMACEUTICAL LABORATORIES IN KAMPUCHEA

Geneva (EPS) - Most of the 57 tons of material the World Council of Churches (WCC) sent by plane on 16 December to Kampuchea is earmarked to get two of the country's pharmaceutical laboratories back into operation. This prompt assistance from the WCC's Commission on Inter-Church Aid Refugee and World Service (CICARWS) is part of its relief programme in Kampuchea, which has now reached the US\$ 7 million mark.

The DC-10 cargo, which left Basel, Switzerland, on 16 December 1979, and arrived in Phnom Penh the day after, carried five tons of machinery spare parts for the laboratories as well as chemicals and urgently required medications, ten tons of glucose for drip feeds, two tons of milk powder and six tons of dried fish and other high protein food. The remainder of the consignment consisted of pharmaceutical material (flasks, bottles, pills, etc). Most of the products were bought in Switzerland.

For its relief efforts, the WCC has chartered three planes, carrying mainly food (dried fish, protein), medical and pharmaceutical supplies for three hospitals, one outside Phnom Penh. With WCC assistance, some 5,000 tons of rice have also been sent to the country by boat. Further shipments in preparation consist of a thousand bicycles (the main means of transport), spare parts for mopeds, educational supplies and other material.

The Rev. Jean-Louis Clavaud, permanent representative in Phnom Penh for the WCC and the Christian Conference of Asia (CCA), is on the spot to handle receipt and distribution of the goods. He is working in close collaboration with other humanitarian organizations.

EPS

ECUMENICAL PRAYER CYCLE
ALREADY IN 13 LANGUAGES

Geneva (EPS) - In a letter to the World Council of Churches (WCC), Cardinal Suenens, Archbishop of Malines and Brussels, has stated: "The new ecumenical prayer cycle will help us to pray continually for unity. This climate of prayer all round the world will also give new impetus to the Week of Prayer for Christian Unity in January."

The ecumenical prayer cycle was created by the WCC to strengthen the ecumenical solidarity of the churches through prayer. It is now available in six languages: English, German, Korean, Dutch, Bengali and French, and is presently being translated into Portuguese, Hungarian, Romanian, Thai, Indonesian, Arabic and Chinese. Negotiations are under way for translations into a further 13 languages.

The decision to launch this Ecumenical Prayer Cycle was taken by the 1975 Assembly in Nairobi. It resulted from the style of worship the Ecumenical Centre staff have followed for many years. For every week of the year, the calendar lists a number of churches in a given region of the world for which other churches can pray during their services and prayer meetings. It also contains a brief description of those churches' situation and the prayers they use, which enables the international Christian community to feel closer to them.

This list of churches includes the 295 member churches of the WCC, as well as other, non-member churches such as the Catholic Church. The Ecumenical Prayer Cycle was drawn up by the WCC's Commission on Faith and Order, in collaboration with the Lutheran World Federation, the World Alliance of Reformed Churches and the churches mentioned in it.

BRITISH COUNCIL OF CHURCHES WELCOMES
LANCASTER HOUSE SETTLEMENT

London (EPS) - The officers of the British Council of Churches (BCC) issued the following statement upon the successful conclusion of the Lancaster House talks on the future of Rhodesia/Zimbabwe.

"The member churches and missionary societies of the Council are deeply thankful that agreement has been reached by the parties at the Lancaster House Conference. We pay tribute to all concerned for the spirit of accommodation and the courage that has made this possible and pray that the same attitude may prevail inside Rhodesia as it becomes Zimbabwe.

"We urge all members of the world community to assist that process, and in particular to respect Rhodesia's territorial integrity.

"Suspicion and hostility will not easily be eradicated after the events of the last years. There will be many threats to peace, especially during the cease fire and early stages of independence. We fervently hope that the leaders of all the parties will be able to imbue their followers with their own will for peace and readiness to abide by the results of a free and fair election.

"As fellow Christians we urge those leaders to consider issuing a joint appeal to turn from war, to retract all threats and to offer the hand of friendship, even to those who have been their enemies. The people are sickened by the war. They long to make a new start on the land, in the towns, in education, medical care and the reconstruction of church life. We believe they would respond with enthusiasm to such an appeal. In so doing they will be supported by the prayers of Christians throughout the world.

"We invite Christians everywhere to join us in prayer for an end to bitterness and violence, for a peaceful election campaign, for a just political future based on forgiveness and human rights for all and for a commitment on the part of black and white alike to tackle the tremendous tasks now facing the country.

"God bless the people of Rhodesia as they build the new country of Zimbabwe".

EPS



Ecumenical Press Service

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THE NEXT EPS WILL APPEAR ON 6 JANUARY 1980

35% of the present 130 shareholders from six continents are churches and religious bodies in developing countries. While it is mainly Protestant churches who are represented, it should be noted that a number of circles in the Catholic Church have been showing a growing interest in the EDCS in recent months. Several Catholic orders, for example, have invested a total of \$ 626,000. This Catholic interest was illustrated at the Amersfoort meeting, in particular by the presence of the Jesuit Father, Eugen Hillengass, the financial director of the Society of Jesus, participating for the first time in a meeting of the EDCS Board of Directors.

Thanks to a grant of \$ 100,000 from Lutheran World Ministries, the North American arm of the Lutheran World Federation, the EDCS is now planning to establish an EDCS programme developer in Latin America, probably at Lima in Peru, entrusted with the task of following up projects and conscientizing Latin American churches to the work and possibilities of the EDCS. A similar office exists in Africa and also in the USA, where the churches have invested more than \$ 1.2 million in the EDCS since 1977.

EPS

NEW DIRECTOR CHOSEN FOR FAITH AND ORDER COMMISSION

Geneva (EPS) - A US theologian who is currently director of the Department of Church and Society, Lutheran Church of America, Dr William Henry Lazareth, has accepted a call from the World Council of Churches to become director of the Commission on Faith and Order.

The 51 year-old Lutheran pastor is visiting professor of the Lutheran Theological Seminary in Philadelphia. He studied in the United States at Princeton University, Philadelphia Lutheran Seminary, Union Theological Seminary and Columbia University (where he obtained his doctorate), and abroad in the Federal Republic of Germany and Sweden. He has participated in many ecumenical events, including assemblies of the WCC and of the Lutheran World Federation (LWF), as well as in conversations with Orthodox and Roman Catholics. From 1968 to 1975 Dr Lazareth was a member of the Faith and Order Standing Commission.

Dr Lazareth's appointment was officially endorsed by the WCC Central Committee through mail vote after being proposed by the Standing Commission and approved by the WCC's Executive Committee. Dr Lazareth will assume his new responsibilities officially on 1 May 1980.

For the interim period between the departure of Dr Lukas Vischer, present director of the Commission on Faith and Order, on 31 December and Dr Lazareth's arrival, the commission's associate director, Dr C.S. Song from Taiwan, will serve as acting director.

The Standing Commission has also appointed Brother Max Thurian of the Taizé community as moderator of the Steering Group which is to conclude the Commission's work towards theological consensus on the statements on baptism, eucharist and ministry. Brother Max has been research consultant to the Faith and Order Commission for many years.

EPS

ECUMENICAL DEVELOPMENT COOPERATIVE SOCIETY
MAY PAY ITS FIRST DIVIDENDS FROM 1980

Amersfoort (EPS) - Next year the Ecumenical Development Cooperative Society (EDCS) will probably be able to pay its shareholders their first dividends. This at any rate is the hope voiced by the 13 members of the Society's Board of Directors at their meeting from 3 - 4 December 1979, at the Society's headquarters in Amersfoort in the Netherlands. With a capital of 4 million dollars provided by 130 shareholders, the EDCS has succeeded in consolidating its position in less than thirty months.

Created in July 1977, on the initiative of the World Council of Churches (WCC), the EDCS is a church financial institution which provides the more prosperous churches with an alternative to investing in multinational companies and large commercial banks, and the poorer churches with an opportunity of sharing in the launching of projects in developing countries. The capital sums invested by the wealthy churches of Europe and North America in particular, who are willing to accept smaller dividends than those obtainable elsewhere, are used by the EDCS to finance projects in the Third World devised and manned by poor communities with no starting capital of their own. By supporting development projects with which the local churches themselves are associated, the EDCS is thus helping to create employment; to provide the poorest with an income and to promote their self-reliance.

At its meeting in Amersfoort in the Netherlands at the beginning of December, the Board of Directors selected two new projects. Firstly, they decided to support a cooperative engaged in the processing of alpaca wool and in the production of garments, the Artesianias Puno Eps at Puno in Peru, which employs seven thousand workers. This industry is one of the 42 enterprises in Peru which are in common ownership, being owned and managed by the workers themselves. A loan of \$ 350,000 from the EDCS for a period of seven years will constitute the working capital of this industry which has been completely modernized thanks to the help provided by the German churches.

The second project chosen relates to three agricultural cooperatives near Lima, Peru, on which 303 families depend. A loan of \$ 330,000 repayable in one year will finance the 1980 maize crop to be planted on 540 hectares. The income accruing from the sale of the crop will not only enable these cooperatives to repay the loan but also liquidate earlier loans secured locally at interest rates of up to 40% in order to purchase cultivable land from the government. The EDCS has so far financed five projects in Latin America, Africa and Asia.

At Amersfoort, the Board of Directors also admitted three new shareholders: the Pentecostal Missionary Evangelical Church of Lima, Peru; the National Council of YMCA's of India; and the Rhineland Association for the support of EDCS (Düsseldorf, FRG). It is laid down in the constitution of the EDCS that only churches and affiliated organizations may become shareholders and that a shareholding of the value of \$ 250.- secures the same voting rights as a large portfolio. Individuals, parishes and groups can become shareholders provided they constitute themselves as support associations. There are five such support associations at present: at Düsseldorf and Bad Boll in Germany, at Geneva in Switzerland, at Montbéliard in France, and at Leeuwarden in the Netherlands. The 700 members of these associations hold shares to a total of no less than \$ 850,000.

(more)

HUMAN RIGHTS VIOLATIONS CATALOGUED
IN AMNESTY INTERNATIONAL REPORT

London (EPS) - The growing tendency to use the death penalty and resort to abduction and murder to eliminate political opposition is highlighted in the Amnesty International Report 1979, a country-by-country survey of the organization's efforts to combat human rights violations in some 100 countries covered by the report.

Despite the release of large numbers of political prisoners in some countries during the year, the report indicates that arbitrary arrests, political imprisonment, torture and the use of the death penalty continued to constitute a global pattern of human rights abuse.

The report reflects the three aspects of Amnesty International's work. The organization campaigns for the release of all "prisoners of conscience" throughout the world. It seeks fair and early trials for all political prisoners. It opposes torture and the death penalty in all cases and without reservation.

The organization collects information on human rights violations from around the world and mobilizes international public opinion to protect the victims on an impartial, universal basis.

In his introduction to the 220-page report, Amnesty International Secretary General Martin Ennals acknowledges that the organization's reports on human rights inevitably arouse controversy. He points out, however, that "when governments change and regimes fall, the criticisms voiced by Amnesty International are normally found to have been cautious understatements of the situation which in reality existed".

The report covers the 12 months to 30 April 1979. By the end of the period, governments had changed in nations where abuses had been reported on a vast scale, including Uganda and Kampuchea, though it was not yet possible to evaluate fully the new human rights situation.

However, in many countries there was little or no change in the systematic repression documented by Amnesty International in previous years.

During the year the organization broke new ground by issuing a report on political imprisonment in China and the first known account of the experience of a political prisoner in North Korea. Few details had previously been known or published about the treatment of political prisoners in either country.

Amnesty International delegates carried out missions to 21 countries during the year to gather information, meet officials and prisoners, observe trials and help in the effort to bring international human rights standards to bear in all parts of the world.

Support for the movement's activities continued to grow: more than 200,000 members and supporters in 125 countries raised funds to support budgeted spending of £ 1,245,748. The members were active on behalf of 4,153 known or possible "prisoners of conscience".

International recognition of the movement was strengthened by the award of the 1978 United Nations Human Rights Prize for "outstanding achievements in the field of human rights".

The final document of the seminar also sharply condemned the governments of Argentina, Uruguay, Paraguay, Chile and Guatemala for their repressive activities. On the other hand, participants warmly welcomed the popular victories achieved in recent months in Nicaragua and Bolivia, called for the strengthening of democracy in Ecuador and other countries now governed by elected officials, and urged Brazil to continue its progress towards a return to full democracy.

The representative of Nicaragua took the occasion to announce the ratification by his government of the two United Nations Covenants on Human Rights and its optional protocols, as well as the Inter-American Convention on Human Rights. By specifically ratifying special provisions of both these instruments, Nicaragua has become one of the few nations of the world which has opened itself very broadly to international jurisdiction over human rights within its own borders.

Delegates agreed in Quito to seek ways to provide more regular international cooperation on human rights at the non-governmental level in Latin America. In his eloquent concluding remarks to the Seminar, Jaime Roldos Aquilera, new constitutional president of Ecuador, hoped that Quito would be chosen as the headquarters for such a coordinating body which could serve as a "faithful repository of the hope for a different Latin America, where human rights would be fully respected". "We wish to convert Ecuador," he stated, "into a balcony of democracy, where people of all tendencies, respecting our democratic structures, may come to speak their mind".

The World Council of Churches was represented at the seminar by the Rev. Dwain C. Epps, Executive Secretary of the UN Headquarters Liaison Office of the Commission of the Churches on International Affairs.

EPS

CHURCH BUILDINGS DAMAGED DURING ANTI-AMERICAN DEMONSTRATIONS

Islamabad, Pakistan (EPS) - During the Anti-American demonstrations in Pakistan at the end of November, buildings belonging to the Church of Pakistan were seriously damaged. A mob shouting anti-American slogans pillaged a chapel in Multan, 55 km south-west of Islamabad. They then burned the bishop's office, as well as a school built by the Church of Pakistan only recently. Fortunately, they did not succeed in entering the main church in Multan. However, the outside was quite heavily damaged. Protestant churches and other properties also suffered attack in other cities.

The Church of Pakistan has been a member of the World Council of Churches since 1971. Formed in 1970, this Church represents the union of six Anglican Methodist, Lutheran and Presbyterian churches.

EPS

HUMAN RIGHTS SEMINAR CONDEMNS
LATIN AMERICAN GOVERNMENTS

Quito, Ecuador (EPS) - Militarism and the arms race, sustained by a "nefarious doctrine of national security" and promoted by military dictatorships, were among the chief causes of violations identified by participants in a Seminar on Human Rights in Latin America held here 20-23 November. Representatives of ecumenically based national human rights committees from Latin American nations, including a number receiving support through the World Council of Churches, came together in a meeting organized under the auspices of the newly-elected constitutional government of Ecuador by the Latin American Institute for Social Research (ILDIS).

Some 150 delegates and observers from Argentina, Paraguay, Bolivia, Peru, Ecuador, Colombia, Venezuela, Brazil, Panama, Guatemala, Nicaragua, Grenada, and Guyana exchanged experiences emerging from national struggles for the full realization of rights contained in the Universal Declaration. They also discussed the various causes of current violations, speaking of the need to establish a new world order in the economic, social and cultural spheres. Recommendations called for the elimination of poverty through the establishment of a New International Economic Order; the elimination of military dictatorships, militarism, and false concepts of national security; and the need to regulate the use of the mass media which creates distorted consumer mentality and draws attention away from real needs.

Among the keynote speakers at the seminar were Carlos Andres Perez, ex-president of Venezuela; Alfredo Vasquez Carrizosa, ex-minister of foreign affairs of Colombia; Leopoldo Benitez Vinuesa, Ecuadorian ambassador to the United Nations and ex-president of the UN General Assembly.

The seminar in its final document thanked the Minister of Foreign Relations of Ecuador, Mr Alfredo Paraja Diez Canseco, for his important inaugural speech in which he "expounded on the juridical interpretation and the scope which should be given human rights according to which no state which violates them can take refuge in the privilege of non-intervention".

Diez Canseco said: "... Respect for human rights and fundamental freedoms is not only an obligation of internal law, but one of an international character which transcends internal jurisdiction, thus to sound the alarm when they are not respected is also a duty of cooperation among states .

"The government I represent believes that the complementarity of international relations and the apparent dichotomy between the internal obligation to respect human rights with the largest possible scope, and the principle of non-intervention does not really imply an opposition between the two principles - they are co-existent obligations.

"... To express an opinion on human rights and to indicate how they can be furthered and protected does not imply in any way intervention, but is only the fulfilment of a duty accepted by all states".

He cited as example the means of international control over national governments in regard to individual rights contained in the European convention.

(more)

SUPPORT FOR SCHILLEBEECKX
FROM BRITISH THEOLOGIANS

London (EPS) - Eighty-three British academic theologians - Catholics, Anglicans, Presbyterians and free churchmen - have signed a letter to "The Times" (Saturday, 1 December) protesting against the Vatican's treatment of the Belgian Dominican theologian Edward Schillebeeckx in summoning him to Rome to answer questions about the orthodoxy of his writings put by the Doctrinal Congregation, the former Holy Office.

The letter acknowledged that any theologian had responsibilities to his particular denominational tradition and that there were likely to be tensions and difficulties between theologians and pastors. But both theologians and pastors had to exercise their responsibilities in a manner consonant with the truth to which they sought to bear witness.

"We believe that measures such as those currently being employed by the (Doctrinal) Congregation are inconsistent with fundamental human rights, gravely threaten that freedom of interpretation and research which is an indispensable feature of the human quest for meaning and truth, discredit the authority which employs such measures, and imperil that fragile climate of mutual trust between the churches which has developed in recent decades," said the 83 theologians.

"Professor Schillebeeckx's reputation as a man whose scholarship and intellectual integrity are internationally respected will not in the long run be harmed by the procedures to which he is subject. We believe, however, that the damage done to the truthfulness and the credibility of the Christian community is likely to be incalculable."

The signatories are headed by Nicholas Lash, Norris-Hulse Professor of Divinity at Cambridge, the first Catholic to be appointed to a chair at one of the older English universities, who drafted the letter. Other Catholic signatories include three Dominicans, among them Fergus Kerr, one Jesuit, Robert Murray, and Fr. Kevin T. Kelly, Director of the Upholland Northern Institute. Non-Catholic signatories include Professors Henry Chadwick, Geoffrey Lampe, John MacQuarrie, Ninian Smart, James Whyte, Peter Baelz, John Hick, Donald Mackinnon, C.F.D. Moule, Dennis Nineham, John A.T. Robinson, and Maurice Wiles.

In a report in the same issue of "The Times" the paper's religious affairs correspondent, Clifford Longley, described the letter as "without precedent" as an ecumenical act of solidarity. He added that it was understood that a copy was already on its way "by special channels" to the Pope.

EPS

Among its recommendations, the conference encouraged Christians to view the movement of "renewal" in the Muslim world with an open but discriminating mind; and to promote mutual encounter, communication and collaboration with Muslims in shared spiritual concerns. The several study centres and programmes specializing in the field of Islam and Christian-Muslim relations should be strengthened and encouraged to develop their activities to meet the needs of Christian-Muslim dialogue in the 1980s.

It was also suggested "that a joint Christian-Muslim commission be established with responsibility of a monitoring mediating body in situations of grievance between Muslims and Christians", and that a major international consultation between Christians and Muslims be held in 1980 on fundamental issues, particularly those of theological concern, raised by dialogue and growing cooperation between Muslims and Christians.

The Mombasa conference met a desire expressed at the 1977 Chiang Mai conference, also organized by the WCC's sub-unit on Dialogue, which laid down the "Guidelines on Dialogue", mainly for dialogue with Muslims. The meeting is the latest in a series dealing with relations with Islam: previous ones were held in Cairo 1906, Lucknow 1911, Asmara 1956, Broumana 1966, Singapore 1978. Regional meetings, under the auspices of councils of churches, were held in 1978 in Athens, Salzburg and the United States.

EPS

MOMBASA CONFERENCE MAKES STRONG CALL FOR
INCREASED CHRISTIAN-MUSLIM COOPERATION

Mombasa, Kenya (EPS) - Christians and Muslims, as well as members of other religions, will have to cooperate increasingly in meeting human needs in their respective societies, declared a conference on "Christian Presence and Witness in relation to Muslim Neighbours", held at Kanamai, Mombasa from 1 - 7 December.

The meeting of a hundred Christians from 40 countries was organized by the sub-unit on Dialogue with People of Living Faiths and Ideologies (DFI) of the World Council of Churches (WCC). Participants spoke on their experiences and relationships with their Muslim neighbours, and made several recommendations concerning the churches' attitudes to dialogue with Islam. "This task is all the more pressing and delicate at a time when the Islamic revolution in Iran, the civil wars in Afghanistan and Mindanao, Philippines, and the stunning assault on the Grand Mosque in Mecca, are radiating waves of uncertainty throughout Muslim countries and the rest of the world," said the conference statement.

The meeting acknowledged how ill-prepared the churches are for a "dialogue in community". Both Christians and Muslims still display a widespread ignorance about each other, often preferring to view others in prejudicial stereotypes rather than to acquire real knowledge. "Christianity is confused with western neo-imperialism, while Islam is currently associated with oil dollars."

Christian communities, such as those in the Middle East, have lived in close proximity with Muslims for centuries. Now, the churches in western countries are having to face the problems arising from the growing numbers of Muslims who settled there. These circumstances require dialogue in order to live together in religious maturity. Yardsticks such as "majority" or "minority" status to define the position and importance of partners in dialogue, need to be avoided, said the Conference.

A principle of "co-citizenship" should be established, whereby Christians and Muslims could live as equals in a society which would embody their respective values both constitutionally and politically.

Fundamental conceptions are different, but they are not insurmountable obstacles for Christian-Muslim cooperation and the creation of a community spirit. In addition, the differences do not prevent us from working together towards social justice, human rights and concrete responses to man's basic needs.

In expressing the need to intensify dialogue between Christians and Muslims, the conference emphasized the importance of further exploring the relation between mission and dialogue. Participants showed their missionary faith when they stated: "We believe that we are recruited by God for the work of proclamation to all mankind, including of course our Muslim neighbours." But to proclaim God's love means precisely to do it "with that love which respects the dignity and spiritual treasures of our Muslim neighbour and all other human beings. The search for the most appropriate forms of witness is a continuing enterprise, and one in which dialogue plays an important role."

(more)

CHURCHES' DEVELOPMENT ROLE IN AFRICA
DISCUSSED IN MADAGASCAR

Tananarive, Madagascar (EPS) - A challenge to the churches to drastically re-think their development role in Africa and work in solidarity with the most oppressed sectors of society has come at the close of the Africa Church Aid Committee Colloquium on Development.

Meeting in Madagascar, 23-29 November, the Colloquium criticized the "elitist" tendency of national councils of churches in Africa and of the service agencies. "In their anxiety to keep their privileges and their prestige the leaders of our churches have very often kept silent when they should have spoken out. They have preferred to maintain the status quo and have given their tacit blessing to the situations of exploitation ..."

Development with the people, not for them became the keynote for the Colloquium which brought together some 60 church leaders, service agency representatives and development workers from 31 countries. Jointly sponsored by the World Council of Churches' Commission on Inter-Church Aid, Refugee and World Service (CICARWS) and the All Africa Conference of Churches (AACC), the meeting sought to shape a new strategy for programme selection by re-defining development from an African perspective.

After visiting projects and local churches in the central region of Madagascar, participants began group work, sharing their experiences of development action through case studies. They focussed on people's participation in Madagascar and Guinea Bissau, on the role of women in development in Tunisia, on initiatives at diocese level in Uganda, on Ghana's experience in urban development, and on country-wide programmes harnessed to government efforts in Tanzania.

Discussions highlighted the dangers of importing development models unadapted to local structures and unrelated to local needs. It was important, agreed the Colloquium, to recognise the capacity of the people themselves to define their own needs and for church programmes in Africa to be sensitive to national development plans.

A hard-hitting declaration by the Colloquium's women participants featured strongly in the later stages: "We have noticed, in the course of this meeting, a certain paternalism on the part of church leaders and we want to ask the question: Are you ready to share power with African women?" The declaration called for women to be fully represented at every level of decision-making in church and development bodies. And the liberation of women, it was stressed, can only be realised in parallel with the education of men "who are blocking all progress".

The Colloquium also asked all member churches of the WCC and AACC to pay attention "to the exploitation of the Sahelian populations and the situation of oppression being perpetuated in Southern Africa" and to the special development needs of children and youth.

In the light of the Colloquium's recommendations the Africa Church Aid Committee which selects projects for the WCC project list has decided to draw up a new strategy giving greater emphasis to people's participation, development education and the "de-colonisation" of women. And efforts to pool experience are to continue next year with a series of African workshops for project workers on specific issues of common interest.

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THE NEXT EPS WILL APPEAR ON 20 DECEMBER 1979

Recent World Council of Churches visitors to Kampuchea Dr Stuart Kingma and Rev. Wm. Tung brought back some graphic photographs from that needy country.

(2390) In one of the pharmaceutical production laboratories in Phnom Penh. The WCC has taken sole responsibility for the re-equipment and supply of raw materials in two such laboratories.

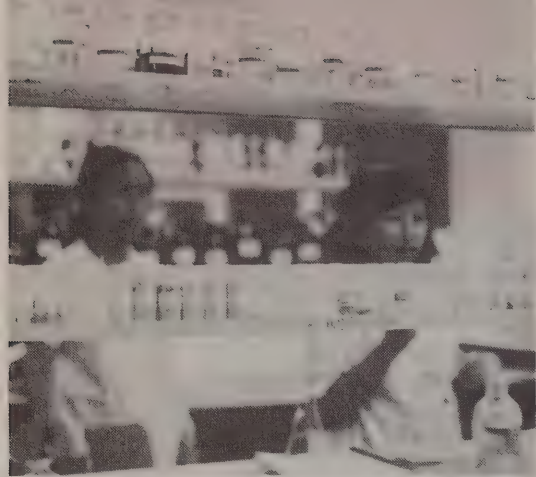
(2391) The need for medicines is directly felt in this provincial hospital at Kompong Spen, 45 km west of Phnom Penh.

(2392) Some 80 km west of the capital of Kampuchea these starving people witness to the immense need for food.

(2393) All factories were put out of action during the Pol Pot government, now this textile factory at Russey Keo, Phnom Penh, is back in limited production.

(2394) No text book or writing materials are available in Kampuchea but these children listen intently at their primary school at a cigarette factory in Phnom Penh.

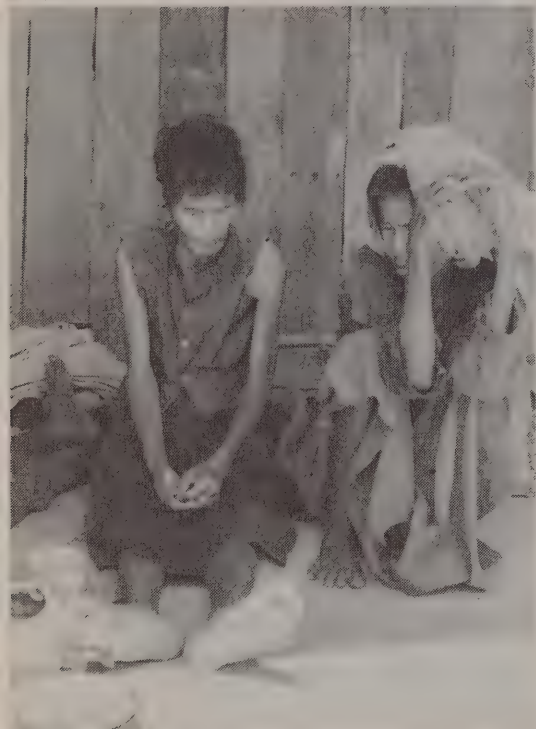
(2395) Market trading is beginning to increase as this scene at the ferry crossing at Prek Kdam, 33 km north of Phnom Penh witnesses.



2390



2391



2392



2393



2394



2395

Expenditures and commitments which will carry the aid programme through to the middle of December have to date cost some US \$ 3.8 million.

The care which is being taken both in purchasing and in distribution will ensure that this money, given with love and compassion in the name of the world's churches, will serve those who need it most and who need it most urgently. - Robin E. Gurney.

EPS

Another priority, says Dr Kingma, is that production of pharmaceutical products and hospital supplies be stepped up in the country. Over the period of the Pol Pot government, from 1975 to 1979, production in most areas of industry was stopped. Machinery was deliberately sabotaged and essential pieces of equipment are missing. That is why the WCC/CCA proposed to the Phnom Penh government that it should take responsibility for the rehabilitation of the Pharmaceutical Production Laboratories Nos 1 and 2 and of the Usahakam Barikhar Pet factory which produces hospital cotton and gauze goods. This proposal was gladly accepted by the government.

The first need therefore, is to rehabilitate the machines. A consulting engineer, paid for by the churches, from Japan - the machines are primarily of Japanese origin - is soon expected to have production in the Usahakam factory running. There will then be need for raw materials for the coming period.

For the pharmaceutical production laboratories, a chartered DC 10 cargo flight from Europe, is being readied for mid-December. This will have on board 57 tons of replacement parts for the auto-claves and tableting machines, raw materials such as bottles, containers and packaging supplies, as well as the pharmaceutical base products. In addition this flight will carry supplies for the diagnostic laboratories for hospitals in the capital and a provincial hospital. The total cost of the supplies and flight is expected to amount to US \$ 1 million.

One other request that the WCC/CCA is taking up is for school exercise books and pens. Nothing is available on which to write or to write with, even though schools have restarted. Lessons at the moment are taught in "parrot fashion" - verbally. "Exercise books and writing materials will meet a great need" says Jean-Louis Clavaud, in a letter.

So much for Kampuchea itself, although much more could be said. What of the "other side"? What of the horror stories from Bangkok, and the plight of refugees crossing into Thailand that have been grabbing the headlines in the world's media? Here again the churches are active. The WCC's CICARWS has enabled the Church of Christ in Thailand to begin relief operations to both the Kampuchean refugees and to those Thai people who have been displaced by the influx of over half-a-million starving people.

Food and medicines purchased by the Thai church on behalf of the world's churches are being distributed through larger agencies such as UNICEF and ICRC. Church workers are observing the distribution of these relief supplies.

A longer term programme for displaced Thais is also being prepared. It is expected that the primary needs here will be for building materials to resettle those people obliged to leave their homes either by fighting on the border or by the influx of Kampuchean and the setting-up of refugee camps.

And what of the financing? The WCC/CCA October appeal for US \$ 2.5 million was oversubscribed within days. The response has been overwhelming with the figure standing at the moment for both income and pledges at US \$ 6.9 million. This response has kept pace with the rapidly expanding programme therefore obviating the need for a secondary appeal.

Not only have the big inter-church aid agencies in the Federal Republic of Germany, Britain, the USA, Sweden, the Netherlands and other western countries responded magnificently but contributions from Hong Kong, Malaysia and Taiwan - usually the recipients - have been just as gratefully received:

(more)

CHURCHES' KAMPUCHEAN RELIEF WORK
MOVES FORWARD RAPIDLY

Geneva (EPS) - Two thousand bicycles and 5,000 cycle tyres and tubes may not sound like a very exotic request for aid but it could be just the thing to get Phnom Penh moving again.

Jean-Louis Clavaud, the French pastor who is based in Kampuchea heading up the World Council of Churches' (WCC) and the Christian Conference of Asia (CCA) office in that country, in a recent letter to WCC Inter-Church Aid, Refugee and World Service (CICARWS) officials, said that: "In a country where there is no public transport ... the bicycle can give immense service to the common people". The WCC/CCA is taking up this request because it is in an area where positive results are quickly seen and where benefits for the common people are assured.

The churches' relief work in Kampuchea goes back to the first airlift of medical and relief supplies from Europe, when, in August, two of the CICARWS related agencies, HEKS of Switzerland, and CIMADE of France, were among 13 other organizations participating in the effort.

Since that time the WCC/CCA operation has been partners in one air shipment and has been solely responsible for two air-charter flights, one at the beginning and one at the end of October. These flights took medicines, medical equipment and dried and canned fish into the country. By sea the churches have been responsible for over 5,500 tons of food and other supplies shipped from Singapore into both Kompong Som and Phnom Penh.

Dr Stuart Kingma, of the WCC's Christian Medical Commission has just returned from his second visit to Kampuchea. He and Mr Clavaud, in commenting on the criticism that the relief operation is not going as fast as some in the west consider it should, said that: "distribution still poses major problems due to bad road and rail conditions, lack of transport, lack of qualified administrative staff and the fact that the people in the ministries are totally overworked and unable to cope with the continuing flow of dignitaries and visitors".

Although food is still of the very highest priority, Dr Kingma says it must be in the form of rice and dried fish. Although some agencies have suggested the sending of wheat flour Dr Kingma believes this should not be sent, as bakeries are not functioning and the people have few kitchen utensils. The maize flour which has been sent is receiving "a mixed reaction" and is an additional factor complicating the process of distribution. A report from CICARWS says "the capacity of the government to encourage a new balance in the diet using this product is so limited that we are convinced that it is best to get rice to the widest number of people as possible". An additional reason for sending rice, says, Dr Kingma, is that it is the "commodity used for barter" as no money is in use in the country.

Turning to the medical side it is reported that pharmaceutical depots are now well-stocked and hospitals in the capital have adequate supplies. It is also clear however, that distribution to dispensaries in the city and health institutions outside of the capital is still lacking.

(more)

THOUSANDS OF PARISHES PREPARE FOR
THE WCC'S WORLD CONFERENCE

Geneva (EPS) - "Thousands of parishes all over the world are preparing this week, the first week of Advent, for the world mission conference in 1980 by starting Bible studies on the conference theme 'Your Kingdom Come', " Rev. Emilio Castro, director of the World Council of Churches' (WCC) Commission on World Mission and Evangelism (CWME), who is organizing the WCC's 1980 Conference to be held in Melbourne, 12-25 May, told EPS. He added that the "real impetus should come in January, when tens of thousands of parishes in all continents will celebrate the week of prayer for Christian Unity, which will have the same theme as our conference". "It is not a very common practice in the ecumenical movement that a conference like this benefits from such a wide participation in the preparation", Mr Castro added.

The world mission conference will assess the present conceptions and practices of the Churches and Christian movements in respect of the preaching of the Word of God to the world, and in particular the difficulties that are encountered by proclaiming one and the same Gospel in different political, social, economic and confessional situations. The Melbourne Conference will have the following four themes on its agenda: 1. Good News to the Poor, 2. The Kingdom of God and Human Struggles, 3. The Church Witnesses to the Kingdom, 4. The Crucified Christ Challenges Human Power. Emilio Castro also expressed the hope that: "The 250 delegates from Churches, missionary societies and movements, as well as other Christian groups, will be able to define together how to witness in an appropriate way to the Gospel of Jesus Christ in the midst of the struggles, the anxieties and human aspirations for the end of this century".

In countries like France, Switzerland, Australia, and South Africa preparatory papers have already been published by the churches themselves for the work of reflection groups in the parishes. In addition, the CWME has sent a dozen papers to over a thousand groups on the themes that are to be discussed in Melbourne; and six issues of its "International Review of Mission" have been devoted to the subject. Several national and regional meetings have taken or will still take place in order to enable groups to "contextualize" the Melbourne theme, and to make sure that "all voices can be heard at the Conference".

One of the main problems preoccupying the CWME is the limited space available in Melbourne, which will only let them receive a limited number of participants. "It is a tragedy that we cannot accommodate all the people, who, because of their experience, their engagement and their convictions, ought to have had a place in Melbourne", Emilio Castro declared. The CWME director, however, hopes that these people will play an important role in the conference's preparatory phase, as well as in the interpretation and implementations of the suggestions, impulses and conclusions emerging in Melbourne.

The guidelines are the third church statement on homosexuality to be issued this year. A Methodist report which offered cautious approval of homosexual relationships failed to win endorsement from the Methodist Conference and was remitted for further consideration. A report by an Anglican working party which was prepared to tolerate homosexual relationships in certain circumstances has already aroused considerable controversy within the Church of England and cannot be taken as expressing an Anglican consensus on the issue - if such a thing as an Anglican consensus exists on this question.

What worries some observers about the Catholic guidelines is that they may be interpreted as encouraging a double moral standard - a rigorous standard to be upheld publicly and another gentler and more understanding one to be promulgated through the confessional and in pastoral counselling.

EPS

TUTU ASKS KHOMEINI
TO RELEASE HOSTAGES

Johannesburg (EPS) - Bishop Desmond Tutu, general secretary of the South African Council of Churches (SACC) has appealed to Ayatullah Ruhollah Khomeini to release the American hostages. In a statement issued in Johannesburg on 29 November, he says that : "Much sympathy for the Iranian cause is being lost because most of the world regards the holding of people as hostages to be abhorrent. Justice cannot be served in this way at all.

"As a black South African Christian leader I appeal to the Ayatullah Ruhollah Khomeini in the name of the one God we all worship to use his influence to secure the release of the American hostages being held in that country's embassy in Teheran."

EPS

PROGRESSIVE AFRICANISATION OF TEACHING CORPS
AT THE THEOLOGICAL FACULTY OF YAOUNDE

Yaoundé, Cameroun (EPS) - This year the Protestant theological faculty of Yaoundé has registered a record number of 87 students. These students come from 10 different African countries as well as from France and belong to the Presbyterian, Methodist, Baptist, Adventist, Evangelical, and Catholic Churches. Out of the nine teachers lecturing during the current academic year six have been newly appointed. The majority are African: four from the Cameroun, one each from Togo and the Ivory Coast, two from France, and one from Switzerland. At the opening of the academic year, Dean Jacques Ngally, pointed out that "the Africanisation of the faculty's teaching corps is not a revolution, as one might think, it was anticipated when the faculty was formed in 1961". In addition to the present team, there will be "visiting lecturers" from different continents, who will stay for between two and four years.

EPS

RC's AND AUSTRALIAN UNITING CHURCH
AGREE ON BAPTISM

Melbourne (EPS) - The Australian Episcopal Conference of the Roman Catholic Church and the Assembly of the Uniting Church in Australia have adopted, on 2 December, in Melbourne, a declaration which affirms a common understanding of Baptism.

Having defined together the nature of baptism and those essential elements in its administration, the two churches decided to recognize each other's baptismal practice. This accepts baptism of both infants and adults, by immersion, pouring or sprinkling, when carried out in the name of the Trinity. "Baptism so administered may never be repeated" says the declaration.

According to the two churches the common understanding on baptism constitutes a premise for the unity of the church. "The one baptism which Christians share looks to its fulfilment in the one visible church in which all will share the same faith, the same ministry, and the same sacraments", they say.

This declaration, considered as "historic" in Australia has been drawn up by a Joint Working Group and constitutes one of the marked results of theological discussions which have taken place regularly for a number of years between the Roman Catholic Church on the one hand and the Methodist and Presbyterian Churches on the other. These two churches formed the Uniting Church in 1977.

More than 30 similar agreements exist in the world between the Roman Catholic Church and various Protestant Churches. They illustrate the growing ecumenical understanding on baptism which is emerging from the World Council of Churches' Commission on Faith and Order study on "Baptism, Eucharist and the Ministry".

EPS

UK CATHOLIC GUIDELINES ON
HOMOSEXUALITY ISSUED

London (EPS) - Sympathy for homosexuals but steadfast refusal to approve homosexual activity - these are the characteristics of the long-awaited guidelines on the pastoral care of homosexuals issued by the Social Welfare Commission of the Catholic Bishops' Conference of England and Wales today (Thursday 6 December).

They are concerned first to set human love in the context of God's love for man and man's attempt to respond to that love, and then to set out the role of marriage and friendship. Against this background they go on to consider the plight of the homosexual and attempt to clear up some of the misunderstandings encountered by homosexuals.

Quoting the Doctrinal Congregation's 1975 declaration on certain questions concerning sexual ethics, the guidelines stress that Scripture and the continuing tradition of Christianity make it quite clear that homosexual acts are immoral. "Whatever pastoral judgement may conclude concerning personal responsibility in a particular case, it is clear that in the objective order homosexual acts may not be approved," they say.

(more)

ANGLICANS TO BEGIN TALKS
WITH REFORMED CHURCHES

Ely, Great Britain (EPS) - A continuing role for the Anglican/Roman Catholic International Commission (ARCIC) after the two churches have evaluated the three agreed statements ARCIC has published was foreseen by Dr Donald Coggan, Archbishop of Canterbury, at the conclusion of the first meeting of the Primates of the Anglican Communion, held under his Chairmanship, 26 - 30 November at Ely.

Previously it had been understood in ecumenical circles that once its work had been considered and, it was hoped, approved by the two churches ARCIC itself would come to an end and be replaced by a body concentrating more on the practical and pastoral aspect of relations between the two churches.

At a press conference in Ely, Dr Coggan said the hope was that early in 1981 ARCIC would present its final report, prefaced by an essay on the church. But he did not see it going out of existence after this. "I think the hope is that in some form or another it will continue with a double objective - to continue the theological dialogue and to include in its work the encouragement of pastoral encounter", said Dr Coggan.

The meeting, which was attended by 27 Archbishops and Bishops in all, including Dr Coggan's successor next year as Archbishop of Canterbury, Bishop Robert Runcie of St. Albans, also considered the Anglican dialogue with churches of the Reformed tradition. The Anglicans have agreed to start talks with the World Alliance of Reformed Churches, and the membership of the Anglican team for the seven-a-side discussions, which are expected to last four years, was being decided at the conclusion of the Ely meeting, though the names were not being published immediately. Those taking part in these talks would, it was thought, come from areas where both the Anglican and the Reformed churches were fairly strongly represented - which would suggest that both Scotland and England would be represented at the talks.

On women priests, the Primates issued a set of guidelines which did little more than reaffirm the recommendations made by the 1978 Lambeth Conference on Women Priests visiting Anglican provinces which did not ordain women. Lambeth had recommended that women priests should only exercise their ministry where there was synodical authority for them to do so, where pastoral need warranted, and where their ministry was agreeable to the Bishop, Clergy and congregation concerned.

To this the Primates added their own recommendation "that the customary procedures and courtesies regarding the exercise of ministry in other provinces be followed". This meant abiding by the relevant formal resolutions or regulations of the province concerned, or in their absence by the decision of the diocesan Bishop concerned. "No one, ordained or lay, male or female, has any inherent right to exercise a ministry requiring authorization in any diocese," said the Primates.

Dr Coggan thought the meeting had been "a great success from the point of view of the interchange of mind and spirit" and added: "I think we have learned a great deal from one another." But he looked forward to their having a less crowded agenda at future meetings, which would be held at intervals probably of two to three years. The suggestion of holding regular meetings of the Anglican Primates was first put forward by Dr Coggan at the 1978 Lambeth Conference.

FOOD AID IS BEING DISTRIBUTED
IN KAMPUCHEA CLAIMS WCC/CCA AIDE

Geneva (EPS) - Recent news reports concerning relief efforts in Kampuchea have indicated serious difficulties concerning the distribution of food aid. Some inter-church agencies have asked what is the experience of the World Council of Churches Christian Conference of Asia programme in this regard.

The latest news available indicates that the WCC/CCA rice shipment to Phnom Penh was immediately distributed straight from the barge by local small barges to the provinces via the Mekong river.

Although it is clear that certain difficulties still exist a recent WCC/CCA representative in Phnom Penh says that "government administrative procedures are getting more efficient" and that "their attitude is more open and understanding".

The difficulties being experienced are due to a variety of factors such as bad road and rail conditions, lack of transport and lack of qualified administrative staff.

The WCC/CCA representative in Phnom Penh, Rev. Jean-Louis Clavaud, however, states that despite the difficulties "we must persevere with our programme".

Further, in the latest letter received here from Phnom Penh is a copy of the official Kampuchean Press Agency story (SPK/080, 15 November) which acknowledges the WCC/CCA programme and reports receipt of food, pharmaceutical products and medical material to the People's Republic of Kampuchea.

EPS

WSCF TO REINTRODUCE
DAY OF PRAYER

Geneva (EPS) - The World Student Christian Federation has announced here that, following a decision of its Executive Committee, it is to reintroduce in 1980 the observance of the Universal Day of Prayer for Students (UDPS).

The UDPS has a long tradition which goes back as far as the end of the last century but it has been discontinued by some local movements although others have kept the idea alive through the years.

It has now been decided that the Federation and member movements will observe the UDPS on the third Sunday of February. It is hoped that churches will take up this initiative and that representatives from SCM's will participate in special services on that day. "We sincerely hope that this will be a time when churches can be reminded to support students and teachers in their prayer and work" said Emidio Campi, WSCF general secretary, in announcing the day.

The reintroduction of the UDPS aims to deepen the bonds among the member movements and also between member movements and churches. A liturgy for the day is to be produced in English, French and Spanish.

EPS

SA GOVERNMENT MINISTER CONFIRMS STATE
AID TO CHRISTIAN LEAGUE

Johannesburg (EPS) - The Christian League, a right wing pressure group that has been outspoken in its condemnation of the World Council of Churches and the South African Council of Churches, has finally been confirmed as a front organisation which was financed by the South African Government through its scandal-ridden former Department of Information.

South Africa's Foreign Minister, Mr Pik Botha, who was made responsible for the review of the former department's special propaganda efforts, confirmed during the last week of November what many people had long suspected, that the League had received government funds for its anti-ecumenical propaganda.

Earlier in 1979, the British paper the Guardian had disclosed an amount of money which it alleged had been paid to the League. In an interview with the conservative Dutch weekly magazine Elseviers, Dr Eschel Rhoodie, fugitive former Secretary of the Information Department, released for publication a document, alleged to have been countersigned by the South African Minister of Finance, which purportedly proved that the League had received over US \$ 250,000 by mid 1970.

Through all the allegations and newspaper investigations, the League's director, Methodist Minister Fred Shaw, consistently denied having received government funds.

At its conference, held in October 1979, the Methodist Church criticised the League severely, asked Methodists to sever their membership of the League, and appointed a disciplinary committee to determine whether Mr Shaw should be disciplined by the church.

Since Mr Botha's announcement, Mr Shaw has not been available for comment, but the Rev. Andrew Losaba, President of the Methodist Church expressed his shock at the confirmation and repeated the call to all Methodists to sever their connection with the League.

In an editorial, the Johannesburg morning newspaper, the Rand Daily Mail, stated that Mr Shaw now had to square his conscience with the gospel demands for absolute truth. It also urged the state to cease its action against the political correspondent of the Johannesburg Sunday Express, Mr John Mattison who is currently appealing against a sentence of fourteen days for refusing to disclose his sources for an article he wrote in his paper earlier this year which claimed to reveal the Christian League's source of funds.

At this stage it is not clear if the government will continue to fund the Christian League, or whether Mr Shaw will be able to keep the organisation going on the subscriptions of its claimed membership of 50,000 and funds from right wing groups overseas.

Also unclear at this stage is the position of Mr Bill Chalmers, organiser of Religious Programmes on the SABC, who has been closely associated with the League's activities, and has frequently given what many South African Christians consider excessive time to the League and its activities in the radio and television programmes under his control.

The Presbyterian, Methodist and Congregational Churches all criticised Mr Chalmers in motions passed at their annual assemblies this year.

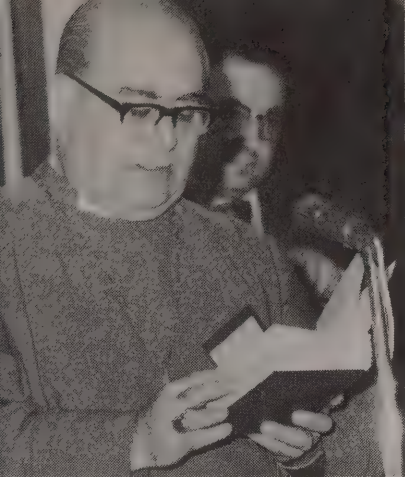
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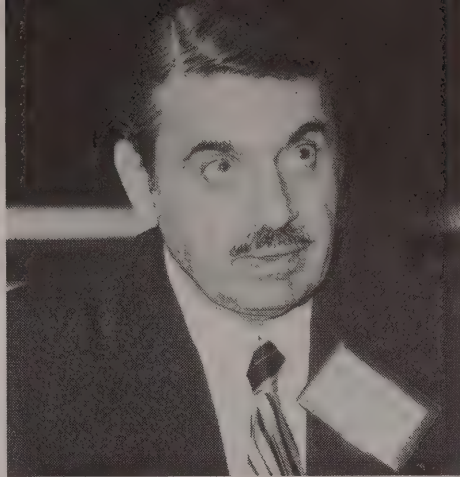
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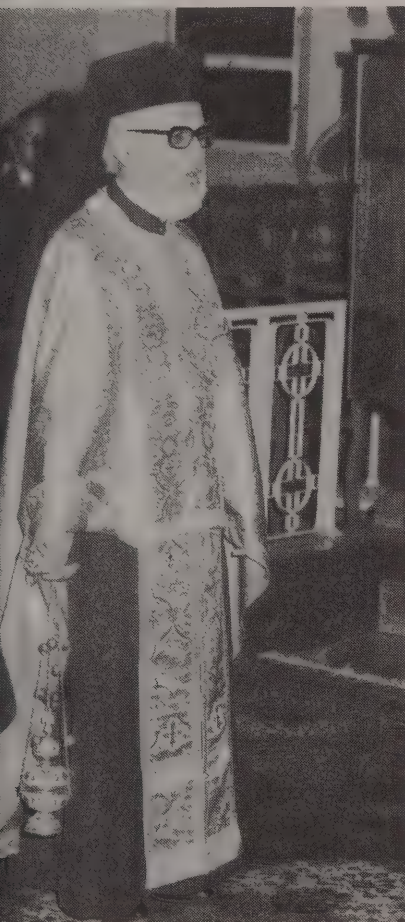
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8

CYPRUS CONFERENCE ON PALESTINIAN REFUGEES

(2384) Anglican Bishop Fayek Haddad, of Jerusalem takes part in the opening worship of the conference on Palestinian refugees organized in Nicosia, Cyprus, by the Middle East Council of Churches (MECC) in cooperation with the Commission on Inter-Church Aid, Refugee and World Service of the WCC.

(2385) Mr Sami Habiby, chairman of the Department of Service to Palestinian Refugees of the MECC.

(2386) Anglican Bishop Hassan Dehkani-Tafti, of Iran and Ms Marilynne Hill, from the USA, during a courtesy visit to Archbishop Chrysostomos of Cyprus, Head of the Orthodox Church of Cyprus.

(2387) Bishop Karoly Toth of the Reformed Church in Hungary makes a presentation to Archbishop Chrysostomos.

(2388) Archimandrite Dyonisios, Abbot of the Kykko Monastery, Cyprus, at the consultation's opening service.

(2389) The platform at the Cyprus Consultation during a session on the Socio-Economic Dimensions of the Palestine Refugee Problem.



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Photos are available from the World Council of Churches, Film and Visual Arts Department, P.O.B. 66, 1211 Geneva, at the cost of Sw.Fr.12.- or equivalent in your currency. Free of charge to Eastern and developing countries.



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2381

DESTRUCTION AND HOPE IN THE MIDDLE EAST

The World Council of Churches has, for the past 30 years been channelling aid to Palestinian refugees. The shifting and unstable politics in the Middle East region have, during that period, caused untold suffering not only to the Palestinians but also to others in the area.

(2374/5/6) Bomb damage in the Christian quarter of the ancient southern Lebanese city of Tyre which resulted from Israeli rocket and bomb attacks in the late summer.

(2377) A Palestinian child learns her Arabic letters in a kindergarten in Beirut supported by the churches.

(2378) Sewing, needlework, and home economics classes for young Palestinian girls are an integral part of the churches programme in Lebanon, Jordan, Egypt the West Bank, Gaza and Israel.

(2379) Courses in radio and television repair and maintenance and general electrical training are another part of the churches' commitment to the Palestinians. This photograph is taken in Zarka, Jordan.

(2380) Training in a metal-workshop in Beirut. Iron-work and arc-welding are part of a one-year training course for young Palestinians.

(2381) An old Palestinian refugee stands on the ruins of a home destroyed during the late summer's continuous shelling of the Rashidiyah refugee camp in south Lebanon.

(2382) An ironic reminder of better days. A plaque from Lourdes remains embedded over the blasted doorway of a Greek Catholic household in Tyre.

(2383) A textile workshop in Beirut for Palestinians run by the Palestine Liberation Organization's industrial organization SAMED. Six workshops at present produce 120,000 pieces every six months.

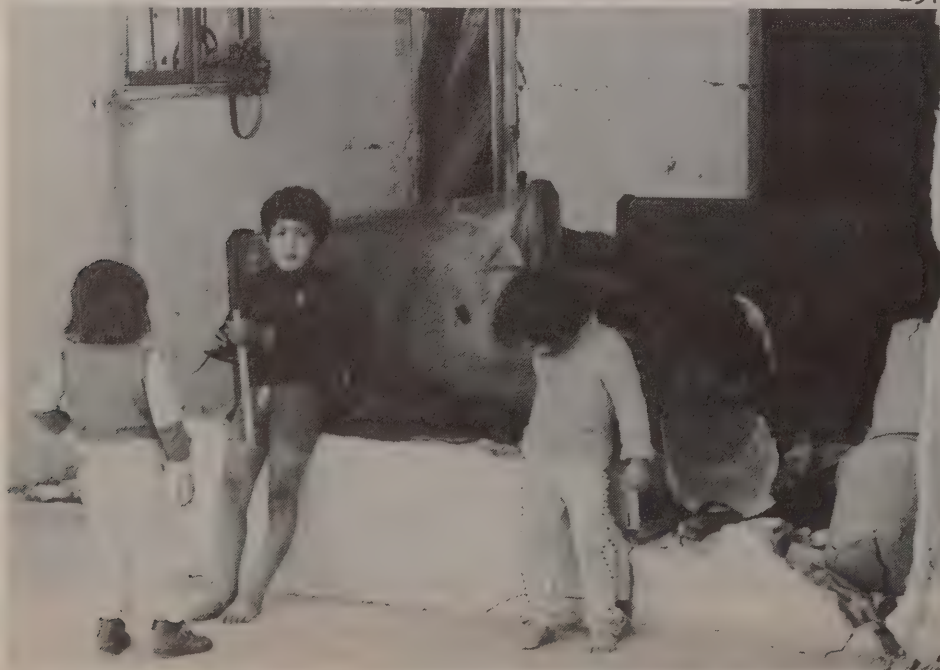
Front page: A young Palestinian in Rashidiyah camp looks forward to victory.

Photographs: Robin Gurney/WCC.

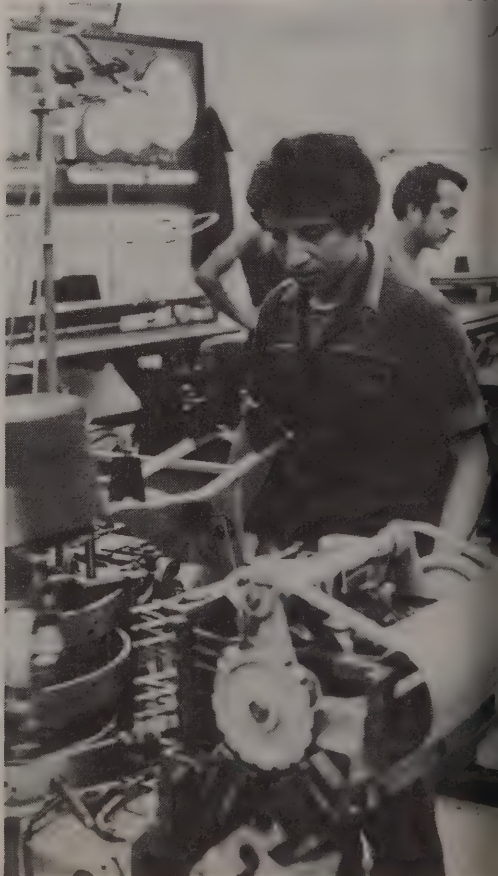


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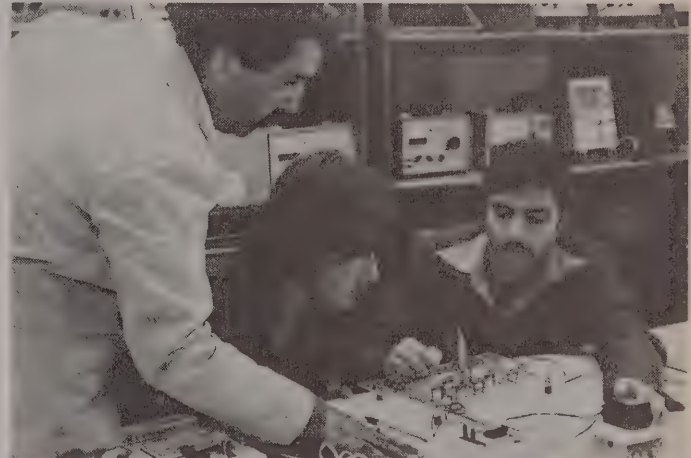
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photo oikoumene

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No 32



BRITAIN'S IMMIGRATION POLICY
ATTACKED

London (EPS) - Not only the British Government's proposed new rules to regulate immigration but the whole tenor of British immigration policy, past and present, have been strongly criticized in a statement issued by the Catholic Commission for Racial Justice, the advisory body to the English and Welsh Bishops' Conference on Race Relations.

"Britain's immigration policy, as it has evolved over the past 18 years from the combined decisions of both major parties (Labour and Conservative), is racially discriminatory, imposes severe hardship on families, and ignores basic human rights," said the Commission.

"Proposals for tightening immigration control must be seen in the light of an already oppressive and unjust policy, and while the short-term aim is to evaluate the government's present proposals, the long-term aim should be nothing less than a review of the entire policy."

The Commission declared that: "the whole immigration law is based on the perverse assumption that black people are a threat to our society and should not be here and that restricting or even stopping their entry into Britain will 'improve race relations' and 'allay genuine fears'.

"This is a myth, and it can reasonably be expected that as new controls fail to achieve these stated purposes, or produce contrary results, yet stricter measures might be contemplated both towards those entering Britain and towards those settled here. Only an immigration policy that is just and reasonable, and seen to be so, will 'improve race relations'."

EPS

NEW EMPHASIS FOR PALESTINIAN
REFUGEE PROJECTS

Nicosia (EPS) - What should be the objectives of the churches' programme of work with Palestinian refugees? After 30 years of involvement in the Middle East area this is not a surprise question but one which comes from a regular assessment of the projects carried out in the name of the world's churches, in Lebanon, Jordan, Egypt, the occupied territories of the West Bank and Gaza, and in Israel.

At the recent evaluation consultation held in Cyprus, and called by the Middle East Council of Churches (MECC), in cooperation with the Commission on Inter-Church Aid, Refugee and World Service (CICARWS) of the World Council of Churches (WCC) the following four objectives were agreed: 1) Preserving Palestinian identity and dignity; 2) Improving the standard and quality of life in villages and towns both in the occupied territories and outside; 3) to realize these goals it is recommended that projects should be conceived with the aim of reducing emigration by creating work and educational opportunities for the Palestinian people, and 4) the programme should also aim at creating institutions and provide services which are normally provided by national governments.

In the practical working out of these objectives, the consultation suggested some types of projects which should be encouraged. These included, in the area of self-help and community development projects; cottage canning industries, land reclamation, fisheries along the coast of Gaza and, also in Gaza, the establishment of "small transformation industries for the production of juice and jams using some of the 200,000 metric tons of citrus fruit which are produced in the area annually and which have difficulties finding an export market.

Another suggestion was that the feasibility of establishing dairy farms for the production of milk and milk products in the West Bank, Gaza and Israel should be investigated, and that housing development should be encouraged.

Other areas of concentration it was suggested should be in basic health care and vocational training. Examples of projects along these lines in the present US\$ 2.5 million annual programme are plentiful. Two projects, one in Beirut, Lebanon, and one in Jordan are examples of this. In these places electronics courses are being held teaching both general electric skills and radio and television repairs and maintenance.

While being mainly concerned with work with Palestinian refugees, the Consultation found time to express its concern about the plight of refugees in Cyprus. In a letter delivered during a formal visit to His Beatitude, Chrysostomos, Archbishop of Cyprus, the consultation "expressed its deep concern about the Cyprus problem and the refugees it has originated". The letter went on to say that any "meaningful and lasting solution" to the problem in Cyprus will have to include "the speedy and safe return of all refugees and displaced people to their homes".

EPS

(see photographs: Photo Oikoumene, this issue, and story in EPS No.30 of 15 November)

BANNING FORCES CLOSURE
OF TRANSKEI CHURCHES COUNCIL

Johannesburg (EPS) - The Transkei Council of Churches (TCC) has decided to close its offices to the public from 26 November. This decision is a direct result of the banning by the Transkei government, on 2 November, of the South African Council of Churches, the World Council of Churches, and other religious organizations.

In a statement the Executive Committee of the TCC acknowledges that it has received between R 150,000 and R 200,000 annually from the SACC in support of its programmes. Without their help it is unable to carry out its work.

The TCC statement says that the "Executive of the TCC is pursuing negotiations with the Transkei Government aimed at the lifting of the ban on the SACC. Those groups and individuals who rely on the TCC for various forms of assistance and who are now suffering may be assured of the TCC's continuing efforts to have the ban lifted."

The statement affirms that ecumenical relationships among churches and Christian bodies are of necessity the prerogative of the Church. They go on: "Any curtailment of such relationships denies the essential unity of the body of Christ. Furthermore, the SACC has been instrumental in supporting the work of the Churches of Transkei through the TCC since the formation of the TCC fifteen years ago. While the TCC has always been an autonomous body with its own constitution, the activities which it has been called to undertake have required far more resources than the churches of Transkei have been able to provide."

EPS

BOSSEY STUDENTS OPPOSE MODERNIZATION
OF NUCLEAR MISSILES

Bossey, Geneva (EPS) - The students and staff of the Graduate School of Ecumenical Studies at present in session here have sent a letter to the governments of West Germany, the Netherlands, Belgium and Britain objecting to any decision in favour of modernizing nuclear missiles and the installation of new nuclear sites "in whatever form" because, they say, "it is a threat to the future of humanity and it is not consistent with the Kingdom of God".

The students, who come from a diversity of cultural, confessional and political backgrounds are studying the theme: "the Kingdom of God and the Future of Humanity". A statement from the group says that in considering the present world situation "we have been struck by the news of the proposed modernization of the nuclear missiles in Europe and in connection with it the choice of new nuclear sites in the Netherlands".

The statement asks the governments to stop the development and production of new forms and systems of nuclear weapons, and "to use every available means to restore confidence in the sisterhood and brotherhood of all, to remove fear and suspicion, to appease hatemongering and militarism, and to undo the policies of any with a vested interest in war".

In its statement regarding the Boston report the Mecklenburg synod not only demanded a debate on the peaceful use of nuclear energy, but also supported efforts for complete atomic disarmament and further limitation of conventional weapons "so that more resources can be made available for improved health care and the conservation of man's natural environment". The synod proposed that there should be conversations among politicians, scientists and experts in the theological and ecclesiastical field in the GDR regarding mankind's responsibility for its own environment and future. It also called for more assistance to be given by socialist countries and the people of the GDR to the poorer countries of the world.

EPS

VISCHER TO DIRECT PROTESTANT OFFICE
FOR ECUMENISM

Bern (EPS) - Dr Lukas Vischer has accepted the post of director of the Protestant Office for Ecumenism, in Switzerland, a position specially created for him by the German speaking Swiss Protestant Churches. Dr Vischer's present position as director of the Commission on Faith and Order of the World Council of Churches expires at the end of this year but he will only begin his new appointment in Bern on 1 October, 1980. Until that time he will carry out personal theological research.

The Protestant Office for Ecumenism in Switzerland will promote understanding of the ecumenical movement in the Swiss parishes. The main tasks of the director will be to lecture at theological faculties, initiate theological themes judged particularly important to the Swiss Churches, be in contact with the ecclesiastical authorities, parishes, ecumenical working groups, as well as with ecumenical officers of the Churches and, finally, to stimulate ecumenical contacts abroad.

Dr Vischer, 53, has been director of the WCC's Commission on Faith and Order, since July, 1966. Before he began his work with the WCC in 1961 he was a minister in Herblingen, near Schaffhausen, Switzerland. He was one of the WCC's observers to all the sessions of the Second Vatican Council, and is co-secretary of the Joint Working Group of the Roman Catholic Church and the WCC. The appointment of a new director of the Faith and Order Commission is expected before the end of the year.

EPS

DEVELOPMENT EDUCATORS WORKSHOP
HELD IN CUBA

Havana (EPS) - The experience of Christians in the national struggle for justice and liberation in Cuba was the cause of special attention at an international meeting of development educators held at the Evangelical Theological Seminary at Matanzas, Cuba, 4-15 November.

With the theme: "Education for development, Action for Justice" some 30 participants from 23 countries met in the first Interregional Workshop on Development Education arranged by the Commission on the Churches' Participation in Development (CCPD) of the World Council of Churches (WCC).

During the first week of the workshop the participants visited various institutions and government departments including a housing project, a vocational school, a psychiatric hospital, educational establishments and the office of religious affairs. These visits provided the background for the participants' later discussions in evaluating their experiences in Cuba. Many insights were obtained about how a nation has fully committed itself to the dignity of human life in community, and how to create social institutions that serve this goal. Further input to the workshop was provided by regional reports on the experiences of churches in development education.

The workshop sought to develop a more action-oriented education programme and to provide guidelines for the involvement of the churches in development education in the future. The workshop also challenged the churches to root their theological work in the struggle of the poor and oppressed.

The workshop was held in Cuba at the invitation of the Ecumenical Council of Cuba.

EPS

EAST GERMAN CHURCH CALLS FOR
DEBATE ON NUCLEAR ENERGY

Schwerin, GDR (EPS) - For the first time in the German Democratic Republic (GDR) there has been a call for a public discussion on the use of nuclear energy. The synod of the Evangelical Lutheran Church of Mecklenburg recently called for "a public debate on the advantages and risks of the peaceful use of nuclear energy in our country".

At present there are four nuclear reactors in the GDR, producing less than one per cent of the country's electricity. Most of its electric power is produced at generating plants using coal, oil or natural gas imported from the Soviet Union.

The resolution, which followed a heated discussion, was inspired by the World Council of Churches' conference on "Faith, Science and the Future," held in July in Boston attended by a delegation from the GDR.

(more)

WCC REJOICES IN POPE JOHN PAUL II'S VISIT TO
THE ECUMENICAL PATRIARCHATE

Geneva (EPS) - The general secretary of the World Council of Churches, Dr Philip Potter, has expressed the hope that Pope John Paul II's visit to the Ecumenical Patriarch, Dimitrios I, "will constitute a new step towards the anxiously longed for Christian Unity". In a cable addressed to the Patriarch on 28 November, Dr Potter declared: "We rejoice in Pope John Paul II's visit to Your Holiness in the footsteps of Pope Paul VI, who, in 1967, met with Patriarch Athenagoras I". This message was sent on the occasion of St. Andrew's day (30 November), the patron saint of the Ecumenical Patriarchate of Constantinople, the celebrations of which will be attended by the Pope. The head of the Roman Catholic Church will lead the Catholic delegation which, since 1976, has attended the St. Andrew's day celebrations. A delegation of the Ecumenical Patriarchate regularly visits Rome on 29 June, for the celebration of St. Peter and St. Paul.

In announcing his visit to Turkey on 18 November, Pope John Paul II declared that this visit was of great importance "because it shows the Pope's decision to pursue efforts towards the unity of all Christians", which is, "now more than ever, an urgent necessity" he added. This visit, is intended to show the importance the Catholic Church places on theological dialogue", which must take place with the Orthodox Churches in order to overcome existing divisions.

The full text of Dr Potter's message reads: "The celebration of the patron saint's day of the Ecumenical Patriarch offers me the opportunity to express warm and friendly greetings on behalf of the WCC. In this moment of trials and crisis, the spiritual and moral values of the martyrdom of St. Andrew are a source of inspiration and hope for everyone. We rejoice in Pope John Paul II's visit to your Holiness in the footsteps of Pope Paul VI, who, in 1967, met with Patriarch Athenagoras I. We hope that this visit will constitute a new stage towards the anxiously desired Christian unity. May God preserve Your Holiness and Your Venerable Church.

EPS

NEW RELIGIOUS AFFAIRS APPOINTMENT
IN THE GDR

Berlin (EPS) - The Council of Ministers of the German Democratic Republic (GDR) have appointed Klaus Gysi as Secretary of State for Religious Affairs. He took up his new position on 7 November as a replacement for Hans Seigewasser, who died on 18 October, aged 75.

Klaus Gysi, 67, has been for a year the General Secretary of the GDR Committee for Security and Cooperation in Europe. From 1973 to 1978 he was GDR Ambassador to Italy. Before that he was for seven years Minister of Culture.

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CHURCHES' GRANTS FOR
RACIAL JUSTICE

London (EPS) - The British Council of Churches (BCC) has released details of the grants made between January and September 1979 by its Community and Race Relations Unit. Altogether sixty-six grants totalling £ 57,900 have been allocated from the Projects Fund to community groups and agencies in multiracial areas.

The aim of the grants is to assist those who are responding imaginatively to the racism inherent in society and who are developing their true potential. The Unit's experience is that black communities have a more profound understanding of racism than whites and have often shown great powers to organize for themselves. BCC grants therefore do not initiate or manage projects but support active groups who have first-hand experience of the needs of their communities.

Among the groups assisted are Southall Rights, a legal advice centre working closely with the Asian community of Southall, West London, Merseyside Somali Community Association, a long-standing group in a depressed area of Liverpool and the Harambee One project in Hackney and Islington, East London, which develops black youth potential. Over 130 applications are received by the BCC each year and many have to be refused for lack of funds.

Grants are allocated by the Board of the Community and Race Relations Unit after careful processing by a specialist Fieldwork Committee; these bodies have spent several years building up relationships with black communities in Britain. Support may be given for more than one year but in all cases grants are seen as short-term rather than major and continuing funding.

Income in 1979 to the Projects Fund is approximately £ 76,000, of which £ 65,000 has come from Christian Aid's allocation for Europe and the United Kingdom and £ 10,500 from the Methodist Church Overseas Division. The Church of England has appealed for £ 100,000 per annum from its members, for at least the next seven years, in support of the Fund.

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CENTRAL COMMITTEE MEMBER
WARREN QUANBECK DIES

St. Paul, Minn. USA (EPS) - Dr Warren A. Quanbeck, Professor of Systematic Theology at the Luther Theological Seminary at St. Paul, Minn., USA, and a member of the WCC's Central Committee, died on 11 November, at St. Paul. He was 62 and had been under treatment for cancer.

Dr Philip Potter, general secretary of the WCC, in a message to Dr Lloyd Svensbyk of the Lutheran Northwestern Theological Seminaries, said: "We give thanks to God for his courageous faith and his loyalty in thinking, writing, teaching and living to Christ as Saviour", adding: "the ecumenical movement greatly benefitted from his contribution to the articulation and confession of faith for today out of his rich Lutheran tradition and he is warmly remembered for his pertinent participation as a delegate to the WCC Fifth Assembly and as a member of the Central Committee".

Dr Quanbeck served also on the Lutheran World Federation's Commission on Theology and as a member of the Board of Trustees of the Lutheran Foundation for Inter-Confessional Research. He was one of three official LWF delegate-observers at the third session of the Second Vatican Council.

EPS

NATIONAL WORKSHOP ON UNITY
PLANNED IN THE US

Seattle, Wash. (EPS) - Some 350 Roman Catholic, Orthodox and Protestant ecumenical leaders are expected to take part in the 17th National Workshop on Christian Unity to be held here 10 - 13 March, 1980.

Archbishop Edward W. Scott of Toronto, primate of the Anglican Church of Canada and moderator of the Central Committee of the World Council, will deliver the keynote address at a public worship service 10 March, in the Roman Catholic cathedral.

For the first time Canadian Christians will be major participants in the workshop which had its origins in 1963 in a gathering of the National Council of Catholic Men in the USA.

The workshop will consider the theme, "Thy Kingdom Come," in search of the meaning of that phrase in Jesus' prayer in the context of the North American churches. This is the same phrase being used as the theme of the World Council of Churches' world conference in Melbourne, in May 1980.

There will be workshop seminars on the church and the handicapped, ecumenism in the early church, emerging models of ecumenism, local ecumenism in practise, the electronic church, and maintaining unity while dealing with controversial moral issues.

EPS

it was "gesture politics" and did not work. Moreover, while our share of the South African market had remained static, West Germany's, France's and Japan's had been rising.

Mr Latham further argued that the blacks in South Africa would suffer under a policy of disengagement, unless West Germany, France and Japan took Britain's place, "in which case disengagement is simply a futile gesture". Moreover, was it worth putting British workers out of work?

But the Assembly was not persuaded by these arguments. Most of which were answered in detail by subsequent speakers.

The Assembly also heard, in a document read from by Canon Paul Oestreicher (Church of England), from someone who, though apparently well-known to them, could not be named because he was a banned person in South Africa.

He had said that the changes the nationalist government was making there in response to pressures were not fundamental. All they were doing was buying some of the blacks off by including them in the central core.

Nor, argued Canon Oestreicher's anonymous correspondent, should British church-people be put off by the fear that outside pressure would lead to a retreat into the laager by the South African ruling elite. "You are dealing with a bunch of hard-headed capitalists," he said. "Pressure which threatens the profitability of the laager will induce change."

Another speaker, the Rev. Brian Brown, a South African Methodist who was formerly on the staff of the now banned Christian Institute of South Africa and is now working in Britain, said the most fundamental change in South Africa this past year was the establishment of yet another black homeland, Vendaland, which meant that another half million people had been disinherited of their rights of citizenship in the land of their birth. "Grand apartheid is more rigidly implemented at the end of 1979 than at its beginning," he said.

On Monday (19 November) the Assembly unanimously voted in as the BCC's new General Secretary, to serve for seven years from 1 September 1980, the Rev. Philip Morgan, aged 49, who has been General Secretary since 1967 of the Churches of Christ, a denomination linked with the Disciples of Christ in the USA.

EPS

BRITISH CHURCHES BACK PROGRESSIVE
DISENGAGEMENT POLICY ON SOUTH AFRICA

London (EPS) - The policy of progressive disengagement by Britain from the South African economy has been endorsed by the Assembly of the British Council of Churches (BCC), holding its biennial meeting in London from 19 to 21 November, as the appropriate basic approach for the churches to adopt on this question.

This is the policy that was advocated by the report "Political Change in South Africa: Britain's Responsibility" which was published by the BCC's Division of International Affairs in May and which provided the material for the Assembly's lengthy debate on Tuesday, 20 November.

The key section of the resolution, passed with only six or seven votes against out of a total of over 80, read as follows: "In view of the deepening crisis in South Africa, and the undesirability of aiding and abetting the apartheid system, the assembly declares its conviction that progressive disengagement from the economy of South Africa is now the appropriate basic approach for the churches to adopt, until such time as it is clear that all the people of South Africa are to be permanently entitled to share equally in the exercise of political power in regard to the whole of the country".

The debate took place against a background of awareness expressed by some speakers that change in South Africa was inevitable and the question was whether it was still possible for this change to be peaceful, as they as Christians should strive for it to be.

Miss Christian Howard, one of the Church of England representatives, wondered whether the Afrikaner ruling elite would put political change in motion sufficiently fast to forestall the growing pressure among blacks for violent change because they felt that was the only way they would get anywhere. The major pressure for change would, she thought, be from the blacks inside the country and from neighbouring black states.

Miss Heather Walton, the Student Christian Movement representative, who had just returned from spending a year studying theology and apartheid in South Africa and who described herself as "possibly the only person here who has lived in a black township", said she felt the South African government was now relaxing its attitude because the strategy of grand apartheid was working and so there was no longer the need to enforce petty apartheid. The recent changes it had announced or was contemplating were not because of the pressure they had been putting on it from outside but because of its own strength.

Opposition to the approach eventually adopted was forcefully expressed by Conservative M.P. Michael Latham, one of the Church of England representatives. He wondered whether they in the BCC Assembly were really representative of the people in the pews and questioned whether Britain had any obvious responsibility to bring about political change in South Africa.

The government's view was that civil trade should be determined by commercial considerations, not by the character of the regime concerned. The proposed call for progressive disengagement he described as intellectually specious :

(more)

THE CHURCH IN EQUATORIAL GUINEA TO
RECEIVE AID FROM CAMEROUN

Yaoundé, Cameroun (EPS) - At the next General Assembly of the Cameroun Presbyterian Church (CPC) in January 1980, particular attention is to be given to the condition of Christian refugees from Equatorial Guinea now in Cameroun, and to whom the CPC granted asylum after their theological seminar was closed down.

The All Africa Conference of Churches (AACC) and the Reformed Church of Equatorial Guinea will be invited to send representatives as will the Evangelical Church of Cameroun, the Presbyterian Church in Cameroun and the Union of Baptist Churches of Cameroun.

The CPC's contribution to the rehabilitation of the Reformed Church of Equatorial Guinea is also on the agenda.

After the recent political changes, a delegation of the Reformed Church of Equatorial Guinea, consisting of the Rev. Kwanya Sima Obama, and evangelist Pedro Akwama Obama, went to Yaoundé in order to thank their sister churches in Cameroun for having supported them during the dictatorship, both morally and spiritually, and also for having received the Christian refugees. They also asked the Cameroun Churches for assistance in order to recover from the total destruction of both country and church. This help covers two essential points: revitalizing the life of the church and recommencing evangelization and preaching.

The delegation from the Reformed Church of Equatorial Guinea said that the church intends to reconstruct the institutions which have been ravaged, such as schools, hospitals and, if possible, begin broadcasting religious programmes. The delegation declared that the appeal to help this programme will be made to the sister churches in Cameroun, as well as to churches further away.

When describing the general situation of the church, before and after the recent events, Mr Obama declared that under the dictatorship of Macias, the church had been completely destroyed; churches and chapels were closed down, and people were no longer allowed to preach the Gospel. Both Protestant and Catholic priests had to submit to the same restrictions.

The delegation also explained that as far as the financial situation was concerned, Christians were forbidden to give any support to priests and preachers. Since then, the Churches have existed only in the intimate faith and the interior meditation of their members.

The delegation concluded by saying that the new government had decided to re-open the Churches and renew religious activities. Freedom of worship has been re-instated and Christians can again celebrate religious services, in spite of the existing shortage of active priests. In order to overcome this shortage, the teachers and the students were reassured that they will be able to pursue their complete training in the Cameroun.



ARMENIAN MARTYRS REMEMBERED
IN LEBANON

Beirut (EPS) - A "positive neutrality" is how the Very Rev. Aram Keshishian, the acting primate of the Armenian Church in Lebanon, described the "pan-Armenian" position being held by the three Armenian communities (Orthodox, Catholic and Protestant) in Lebanon.

In a special message, read in all Armenian Churches in Lebanon on Sunday, 21 October, on the occasion of requiem services in memory of Armenian martyrs of recent clashes, Bishop Keshishian said that the community believed that such "a political approach was the only way to re-establish a lasting peace in the country, stop the bloodshed and guarantee the communal co-existence, unity and territorial sovereignty of the country".

The Armenian community in Beirut has been caught in clashes in the past few months and the Bishop in his address referred to the "martyrs, who in their early youth fell to protect our basic human dignity and community rights".

He went on : "We shall continue to follow the direction we have chosen. As in the last four years, also today we have the courage and readiness to face death with life, destruction with reconstruction, hatred with reconciliation. We shall continue to struggle for justice and peace and for the co-existence of all the communities in a united Lebanon. No one can deviate us from this stand. And we believe strongly that our strength lies primarily in our unity".

EPS

FAMILY LIFE DISCUSSED IN
ECUMENICAL MEETING

Milan (EPS) - A meeting to deal with the social and theological issues of family life within an ecumenical context was held here, 2 - 7 November. Taking part were 25 people from the Anglican, Lutheran, Orthodox, Protestant and Roman Catholic churches from 11 countries. The meeting was sponsored by the Office of Family Education of the World Council of Churches (WCC) in collaboration with the Roman Catholic International Centre of Family Studies (CISF) in Milan.

Regional experiences and situations of families were presented by participants from France, Finland, Great Britain, Sweden, Greece, United States, Canada, Switzerland and Italy. The Office of Family Education reported on the work being done by 30 different churches and project directors on a family life education and presented a three-year projected plan of its activities.

Emerging from these reports was the common expression of the impact of social changes on the families, the need for renewal in education and the challenges to churches for new reflections and approaches relevant to the needs of the times in the light of God's Word.

The papers covered a range of topics reflecting the biblical, social and theological aspects of new patterns of family life, woman and man relationships, the ministry of married couples, and a discussion on the forthcoming Synod of the Roman Catholic Bishops on the "Role of the Christian Family in the Modern World" (1980).

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